

THE FOURTH WAY

The Way of the Sly Man

or

ADEPT

Written and Edited by
Judy and Riley Crabb

LESSON FOURTEEN in
a series on "The
Invisible Reality
Behind Appearances."
This is a Hermetic
View of the Fourth
Way, the Way of the
Sly Man or Adept,
using the lives of
the Regent of the
West as a Prime
Example.



PRINCE RAKOCZY

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THE FOURTH WAY, THE WAY OF THE SLY MAN OR ADEPT

Using the Lives of Alban-Bacon-Hunyadi-Rakoczy-
As the Pre-eminent Example for Western Occultists

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THE FOURTH WAY, THE WAY OF THE SLY MAN or ADEPT

With Sir Francis Bacon, Lord Verulam, As An Outstanding Example From Our Western Tradition

March 11, 1973 and in our Cabala classes on the Invisible Reality Behind Appearances -- and in the discussion of the Four Ways -- we have finally reached the Fourth Way, the Way of the Sly Man as Gurdjieff calls it; but we call it the Way of the Adept or Master.

We begin the class with an ancient and honorable Invocation from our Western Mystery Tradition, the Invocation to the Flame. This is from the Abbe de Villars' book, "The Comte de Gabalis", originally published in Paris, France in 1670, and in England in 1911. We wonder if the Comte de Gabalis, the Count of the Cabala, wasn't Francis Bacon himself, just before his last life as Prince Rakoczy. The class reads the invocation in unison:

INVOCATION TO THE FLAME

"I call upon Thee, Oh living God, radiant with illuminating Fire. Oh unseen parent of the Sun! Pour forth Thy Light-giving power and energise Thy divine spark. Enter into the Flame and let it be agitated by the breaths of Thy holy spirit. Manifest Thy power and open for me the Temple of almighty God which is within this Fire! Manifest Thy Light for my regeneration, and let the breadth, the height, the fullness and the Crown of the Solar Radiance appear, and may the God within shine forth!"

We come back to the Western Mystery Tradition after having detoured into the Eastern Tradition with our talks on Tulkus, the Tibetan Initiation and last time, No. 13 on the Way of the Yogin, "The Epitome of the Great Symbol".

All of us in this class are on the Fourth Way, the Way of the Adept; but I'm not claiming that anyone here is an Adept, at least not with a capital A; however, we are headed in that direction. Today, rather than a general discussion, I intend to use one individual as an example of the Fourth Way here in the Western world. There are several historical names available of course, but one of the most prominent, history-wise, is Sir Francis Bacon of the 17th Century. We'll review several of his lives after he had chosen the Path through

self-sacrifice; and then you'll realize that, in going over a series of lives of one individual, there is the problem then of identifying him or her, which name are you going to use? Which mask of the soul is most desirable or most illustrative?

A GOOD REASON FOR THE SPIRITUAL NAME

When Theosophists were going back over their lives as a research project at headquarters at Adyar, India in the early 1900s, they decided on Greek names for the over-shadowing souls to keep track of their inter-twining lives at the physical level. You remember Krishnmurti from our talk on the Second Way, the Way of the Priest or Nun. He was one of that group and they gave him the name of Alcyone. The Theosophists, Leadbeater, Besant and others, limited their time-track review to no more than 20 lives.

So we have chosen Francis Bacon as our Sly Man or Adept and go back to Roman times when he had the name of Alban or Albanus, born in England in the Third Century A.D. From Theosophical material we learn that the Alban-Bacon soul is now Chohan of the Seventh Ray. We'll tell you more of the Rays later. We mention this at this time because the Seventh Ray is the Ray which is coming in now to dominate the Aquarian Age. The Sixth Ray, the Ray of Jesus, is going out of influence; so I think it's of double interest to learn something about Bacon and learn what he has done down through the ages to earn the position that he has now as Star Logos of a Ray, and also the title of Regent of the West.

We're not sure when he was born, somewhere around 240 or 250 A. D. in Verulam. This was the Roman capital of England. It is no longer a prominent city at all. He was born to a wealthy family, given the usual education of the times, traveled to Rome and went into military service, in the officer corps.

One of Alban's closest friends was Amphibalus, a young Roman of French descent; but he chose the priesthood rather than a military career; and became a follower of Krishna. The annals say that Amphibalus became a Christian but there was no Christianity at that time because the Council of Nicea hadn't been convened yet, and wouldn't be until 325 A.D. Amphibalus could have been a Gnostic, or a follower of Apollonius of Tyana. Both religions were practiced in Rome when the two young men were there. When they returned to Verulam Albanus went on to become paymaster of the fort there, and eventually Master of the Works. I suppose he was responsible for the maintenance of the fortress, repairs, hiring and firing of workmen, and so on.

Alban was also a Freemason. According to an old Masonic book of the 17th Century, discovered by Manly Hall, Alban stopped over in France on the way back from Rome, where he had been initiated into the Masonic order, learned Masonic magickal rituals and got some of the Charges which are used today in Masonic rituals here in America.

In a society which took slavery for granted Alban was something of a radical. He introduced some of the higher principles of Masonry in his treatment of workers there at the Fort. He improved their general conditions and gave them rights which enraged the conservatives there in Verulam.

THE EDICT OF DIOCLETIAN

This Roman Emperor was probably no better, no worse, than most dictators. The priesthood of the Roman Catholic Church have written him up as the despot who ordered the martyrdom of thousands of Christians with his infamous Edict of 301 A.D. But a study of extant copies of the edict shows that it was to fix the price of wages and control the prices of commodities, especially food!

There was a lot of strife in the Empire, between the priesthods of the various religions and their fanatical followers. The major, popular religion was the worship of Mithra. He was the God of the Legionnaires; so Alban was probably a follower of Mithra because it was the thing to do. Then there were the followers of Krishna, the Indian savior; and the followers of Jesus (hay-soos) of the Celtic Druids. Their constant warring no doubt contributed to the breakdown in health of the emperor, Diocletian, and his retirement at 59, around 305 A.D. It was this unceasing friction between the religions of the time which finally forced Constantine to call the Council of Nicea in 325 A.D., to establish a state religion which he could control, thus the birth of Christianity in the Roman Catholic Church, and its compound god, Jesus-Christ, to placate both the Druids and the Krishnans.

Diocletian's edicts did outlaw some of the religions and their priesthods, thousands were martyred all over the Empire as local leaders welcomed the opportunity to settle old scores and to strengthen their political positions by eliminating competing bishops and priests who diluted their power.

Of course the name of Amphibalus was on the list of "enemies" of the Empire. Alban protected him by bringing him into the fortress there at Verulam. Of course this was a crime against the state; so I believe the two were executed on a hill, the Golgotha of Verulam, outside the capital. The year was 303 A.D. Thus St. Alban, considered to be the first of the English Christian saints. This is the martyrdom which put the Francis Bacon soul on the Path, sacrificing his life for a brother, and in the name of the god of the New Age to come.

In the Alban life the emphasis was on First Ray development, military life, power. In his next life the emphasis was on Third Ray development, philosophy. He was born to wealthy Greek parents in Constantinople in 411 A.D. -- 108 years between lives. His name was Proclus and he studied in the Platonic school of philosophy there in Constantinople. Advanced studies were continued in Alexandria, Egypt

under Olympiodorus, the Peripatetic; and then he traveled to Athens to study in Plutarch's Neo-platonic school of philosophy, both with Plutarch and with Cyrianus. When Cyrianus retired as head of the school in 450 A.D. Proclus assumed the Chair.

THE BATTLE WITH THE CHURCH IS DRAWN

Proclus was an ardent upholder of the pagan faiths and practiced the rituals of the Greek Mystery Tradition. By this time, only 125 years after the Council of Nicea Christianity was so strong there in Athens that Proclus aroused the ire of the Christian fanatics and was exiled from Athens for a year, to save his life. Roman Catholicism was already that powerful.

This is the irony of life, once one embraces the principle of reincarnation! In his previous life the Bacon soul was martyred for protecting a so-called Christian; in his following life he was martyred for antagonizing the Christians. As you come down through the ages you will find yourself on both sides of every issue. In one life you'll be a conservative, doing everything in your power to maintain the established order. In your next life you may be a wild-eyed radical, doing everything in your power to upset the established order. In one life you may be a Robin Hood, robbing the rich to give to the poor -- and keeping a healthy share of the loot yourself. Next time you may be a wealthy man or woman defending law and order.

But Proclus was a learned man in the philosophies of the time. He didn't make any distinction between any of the religions. As their various holy days came along he would celebrate the Rites of that particular religion. He is famous for this saying: "A Philosopher should be Hierophant for the world." No distinction between race, creed, caste or color.

He pushed his studies and practices of the Platonic system so far that he penetrated the Veil of the Mysteries; for it is said that Proclus talked with the Gods. In our terminology we would say he became clairaudient and clairvoyant -- and perhaps had conscious Astral projection as well, where he could meet and talk to his Master, face to face.

Now he was born to wealth but lived an ascetic life. There is no indication that he was ever married. He used his wealth for charitable purposes. He wrote hymns to Helios, to Aphrodite, the Muses, the Gods, the goddess of witchcraft, Hecate, the two-faced god, Janus, and to Athena. Proclus wrote books on grammar, mathematics; and, as happens to anyone who gets seriously into ritual magick, he became an astrologer -- which in those days included astronomy; so there was a very great range of mental development there and tremendous respect for him. There is no doubt that the writings of Proclus did a lot to shape the early philosophy of Christianity, even though he had been exiled from Athens for a year. The early

Christian fathers studied him. Proclus continued to live and teach in Athens and died there in 485 A.D., presumably a normal death of old age at 74 years.

PROTECTOR OF EUROPEAN CIVILIZATION

In his book, "The Masters and the Path" C.W. Leadbeater leaves a considerable gap in the lives of the Alban-Bacon soul, from the death as Proclus to birth as Roger Bacon in the 13th Century in England; but I have a nagging memory or idea that the great French patriot, Charles Martel, was a physical world projection of this same soul from 688 to 741 A.D; so I'm tempted to include him in this series; though I may be wrong.

Martel is famous for uniting the warring little duchies there in southern France while he was alive. Above all he stopped the Arab invasion of Europe, through Spain and over the Pyrenees. Martel organized resistance for several great battles with the Arabs, especially the one at Tours in October in 732 where he defeated the forces of Abdul Raman. The Arabs retired back into Spain. This sets up the idea that early, that this great soul was dedicated to protecting Europe from invasions by older civilizations, which would have stifled the growth and development of the new, young European civilization.

In this life Martel won the approval of the Church by according a safe passage for St. Boniface, one of the great Catholic saints, for his travels through Thuringia, Allemania and Bavaria and other parts of what is now Germany, establishing missions and bringing the blessings of Christianity to the pagan peoples of Europe. Martel was one of the first of the Christian knights. He established feudalism as a system, the first system of any kind which gave some form to the budding European civilization; though it wasn't until the formation of the Hanseatic leagues of the 9th Century that it gave any indication of the civilization we know today in the 20th Century.

We are over a thousand years old, as civilizations go, and that's pretty old, getting tired, run down, showing signs of old age, this Euro-American culture. According to Spengler great civilizations rarely last more than 1000 to 1200 years, though we haven't reached our Caesar period yet. The Roman civilization was further into decline when Alban lived in England. The Roman Senate finally collapsed completely during Diocletian's reign. I can see the beginnings of our Caesar-period in the United Nations: one single authority uniting the civilized world, as did the Caesars in Roman times, and Francis Bacon is one of the guiding Geniuses behind the movement.

But Europe was till young and bursting with ideas when the St. Alban-Proclus soul returned to birth again in 1211 A.D. in England. The name was Roger Bacon. Let's not confuse Roger Bacon with Francis Bacon, though they are successive incarnations of the same soul. The soul-plan for Roger Bacon was science, rather than philosophy or

the military life. This illustrates the fact that we walk many, many different paths in our course through the physical world, before we can possibly reach perfection.

SCIENCE IN THE 13th CENTURY

Young Roger Bacon must have had an affluent family, or means of some kind, for he attended Oxford. Fortunately for him there was a first class science teacher there at the time, Robert Grosseteste, from whom he learned mathematics and the science of optics.

This is something that present day science will not accept, the possibility that Roger Bacon knew enough about lenses that he could grind his own and make good telescopes and good microscopes; but we will present some evidence today in our slides, if you want to accept it. 700 years ago this man was making accurate, scientific observations of the heavens with his own hand-made telescopes, and laying the groundwork of what we call modern science before his world was ready to accept it or make use of it!

Because of his own observations of the motions of the planets and the stars Bacon proved to his own satisfaction that the world was round, not flat, and that we live in a heliocentric system rather than a geocentric system as the Church claimed. Bacon could prove that the sun, the planets and the stars do not revolve around the earth. This was heresy, of course, and directly against Roman Catholic doctrine. I believe this heresy, however, was an inspiration to Christopher Columbus 200 years later, when he read it in Roger Bacon's Latin manuscripts. The Masters of the Western Tradition saw to it that Bacon's manuscripts enjoyed a wide circulation among scholars and practical leaders like Columbus. He was confident he would not sail off the edge of the flat earth when his little ships headed west from Spain!

Where did Robert Grosseteste learn the science of optics and the grinding of lenses? From the Arabians. At that time in the 13th Century the Arabian civilization was at the peak of its powers and development. The Crusades had opened up all kinds of traffic with Europe. In Spain there were bilingual and trilingual Jews, Arabs and half-breed Spaniards and after the fall of Arab-dominated Toledo in 1085, Archbishop Raymond set up a school of translation whereby Arab writings on science, religion and the arts became available to Latin scholars of Europe. Many of these Arab writings were really only translations of earlier Greek and Roman manuscripts! A 12th Century Italian, Gerard of Cremona, went to Toledo, Spain and translated over 80 Arab publications on a great variety of subjects; so 13th Century Rogeri Baconi and his learned contemporaries had access to Arabian scientific works even if they couldn't read them in the original.

For what we call graduate work, Roger went across the Channel to

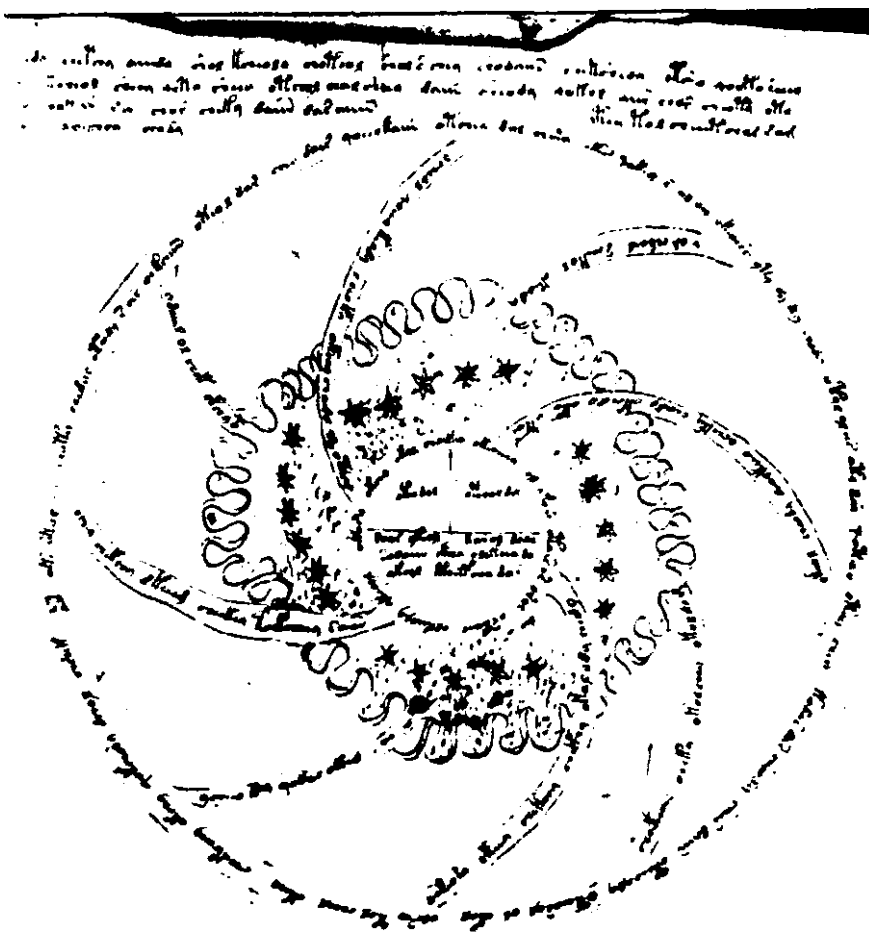
the University of Paris, an ecclesiastical school which helped make Paris the center of culture and learning in Europe at that time. There were great teachers there, like Albertus Magnus and Thomas Aquinas, and others. What these guys were doing was fitting Aristotleian philosophy to Church dogma, twisting and reshaping it until they finally hammered it home. So I suppose the Roman Catholic version of the philosophy of Aristotle is still taught in Church schools all over the world; and it is worthless, not worth a damn for practical living. This is the opinion of both Bacons.

GO TO THE DOERS FOR PRACTICAL, USEFUL INFORMATION

Roger Bacon said that the Scholastic philosophy being taught at Oxford and Paris was rubbish, not based on reality. He wouldn't have anything to do with it. Before he left Oxford he was setting up scientific experiments in a laboratory to put theory to the test. If the theory didn't fit the facts of actual observation, change the theory! He said very frankly, I can learn more from a man who knows how to smelt gold and refine metals, who can build a durable house of wood and stone, or a wheel-wright, than I can from all the professors at the University. This was his utter contempt for scholastic philosophy at that time, 700 years before our practical, modern science. It was another 400 years before scientists in Europe began to put his principles of research into practice.

Here's one example of it, Bacon's sketch of a spiral nebula, one of several in the so-called Voynich Manuscript. This controversial book contains many drawings and observations by Bacon on natural sciences, from biology to astronomy.

This 232-page quarto manuscript was one among several purchased in Europe by Wilfred Voynich in 1912. He was a specialist in ancient writings and attributed this one to Roger Bacon. He realized it was in cipher and distributed

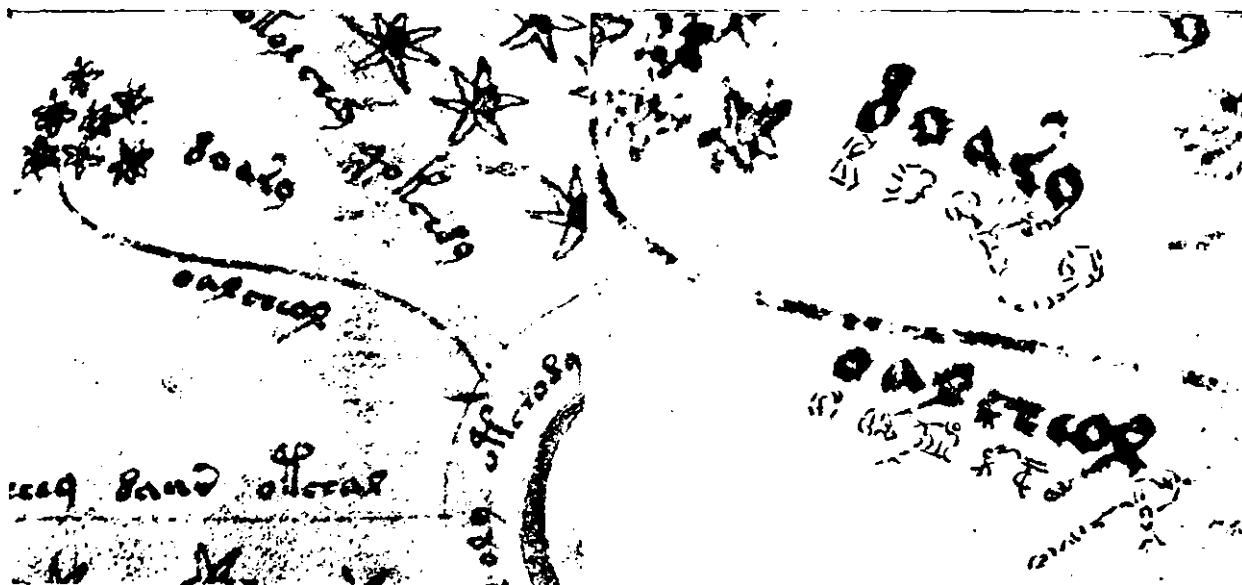


photocopies of the manuscript pages to noted scholars in both Europe and America. None of them could make anything of it as to authorship or contents except William Romaine Newbold, Adam Seybert Professor of Intellectual and Moral Philosophy, University of Pennsylvania.

THE KEY TO THE CIPHER STORY

Newbold was not an expert on cryptograms but he had the intellect of a detective and the necessary classical background in mediaeval philosophy and languages. He discovered the key in Latin on the last page, "Thou didst give me many doors or gates". In the book, "The Cipher of Roger Bacon", editor R.G. Kent writes: "These letters were themselves separated by meaningless groups of letters, and later in the Key some words in English of the time of Roger Bacon were discernible. Newbold took a simplified alphabet of twenty-two letters, and putting it alongside the Latin phrase, he got a set of equivalents from which he ultimately worked out the superficial significance of the Key and thereby a sure foundation for further work," which included, among other things, Bacon's name.

The most startling discovery of Newbold was that the Latin and English words of the manuscript were themselves concealed material in Greek shorthand! Each letter of the great English scientist's story was made up of minute characters in ancient Greek which could only have been written under a low power microscope. Here was proof itself that Bacon made his own microscopes; for Newbold had to use a microscope to sketch out the minute characters, as you see in the illustration below, and then break the code message. This, by the way, is from the central part of the spiral nebula illustration on the preceding page.



At left you see a portion of folio 68 recto enlarged two diameters. At right you see an even smaller portion enlarged four diameters, showing two words whose letters are actually made up of the Greek short-

hand characters sketched out by Newbold below. He showed the folio page to Prof. Eric Doolittle, of the Flower Observatory of the University of Pennsylvania. "He told me that in his opinion it unquestionably represented a nebula and that the man who drew it must have had a telescope. The legend is extremely difficult to decipher, but my first attempt gave the location of the object as between 'the navel of Pegasus, the girdle of Andromeda, and the head of Cassiopea', and stated that it was seen in a concave mirror (a reflecting telescope).

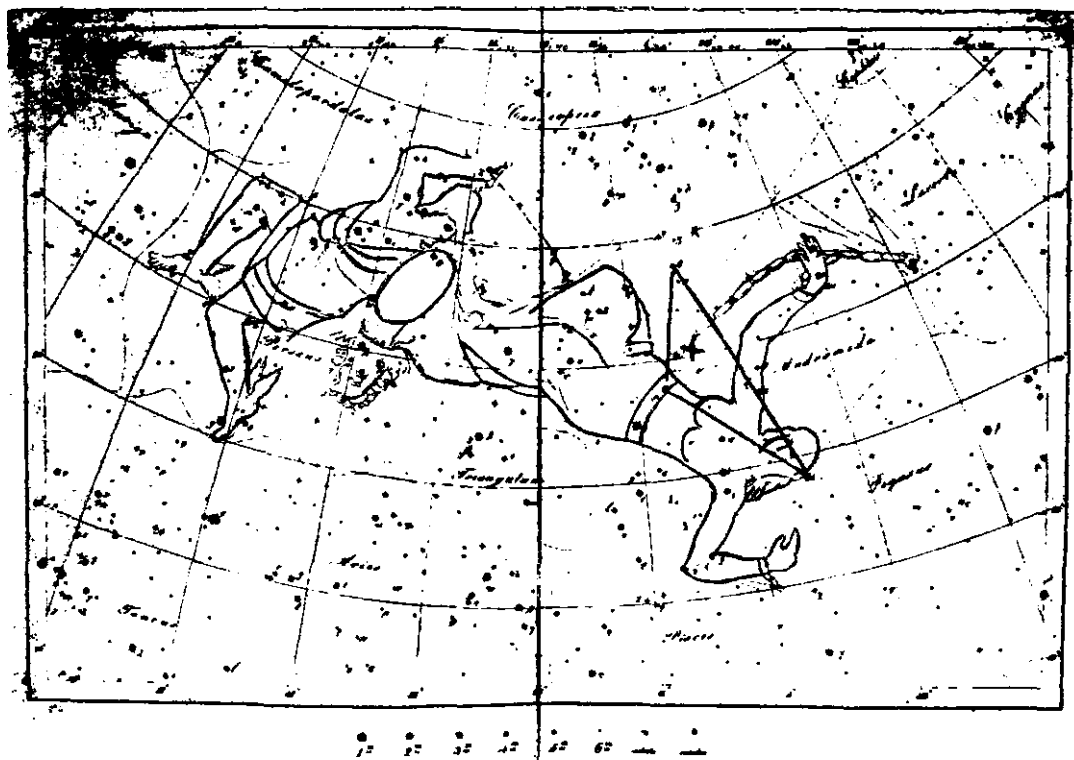
"The Great Nebula of Andromeda lies within the triangle determined by these three points; it is therefore presumably the object which Bacon saw. Furthermore, since I did not know at the time that any nebula would be found within the region thus defined, it is probable that those words were at least correctly deciphered. . . ."

Editor Kent included this star map, from Argelander's "Uranographie" showing the three points mentioned by Bacon, with the X marking the location of Andromeda.

Modern astronomers tend to violently reject Newbold's decipherment because even on the large telescopes of the 1920s, Andromeda is only a small blob of light 1/10 of an inch across!

The spiral form of the great nebula becomes clear only in photographic enlargements. Roger Bacon certainly had no such technical aids in his day; and they cannot bring themselves to believe he had a telescope which would make the spiral form of Andromeda visible to the naked eye; nevertheless, those are the undeniable facts of Newbold's research.

After his initial discoveries in the Voynich Manuscript Newbold lectured widely on it and on the genius of Bacon there in the east. Here is a quote from his talk to the College of Physicians in Philadelphia: "In that age Bacon lived, but he was not of it. He belonged rather to our own time. The knowledge amassed with so much toil by his contemporaries he contemptuously cast aside as little better than



rubbish. It is founded, he holds, in the main upon reverence for authority; and reverence for authority but too often leads to little more than the repetition of ancient errors. There is but one ultimate test of knowledge: experience; and but one way of organizing such knowledge into a science, namely, by showing its conformity to the laws of mathematics.

"Thus Bacon lays down with an assurance which, in view of the embryonic condition of the physical sciences known to him, one can but compare to the intuition of a supreme genius, the fundamental principle of mathematical physics. Only less amazing are his bold applications of common-sense principles in the fields of textual criticism and of education, especially as regards the necessity of knowing the original languages of works usually read in translations, his appreciation of the need of endowing research work, his forecasts of the development of medicine in the direction of hygiene and preventive medicine, of the applications of chemistry to physiology, medicine, agriculture and industry, and his visions of the contributions to human comfort with applied science ultimately was to make by producing a multitude of useful inventions. . . Bacon learned Greek, and diligently sought out the existing remains of Greek and Roman science, and of the Arabic science which had been inspired by it and recently translated into Latin. Thus he learned the Greek arithmetic, the Hindu-Arabic system of notation and calculation, the Greek and Arabic optics, astronomy, astrology, alchemy and medicine. He acquired considerable knowledge of Hebrew and Aramaic, and probably a little of Arabic. He even learned something of the strange Gnostic philosophy, the Kabbalah, which, after being handed down among the Jews by secret channels for a thousand years, was in Bacon's own lifetime being compiled into the Zohar."

ROGER BACON WAS AN INITIATE!

Learned something of the Cabala! Bacon was a working magician, who knew his Cabalistic rituals and used them to support his work and research -- as any operating magician does. Ritual magick put him in touch with non-human forces, not only of this planet but of other planets in the solar system; and from what we have learned of Flying Saucers in the dawning of the Space Age, we can say with confidence that Bacon was in touch, conscious touch, with advanced Beings from other, older solar systems. It seems obvious now, in the 1970s, that Roger Bacon was chosen to lay the groundwork for the practical science out of which would develop the supporting technology and industry for space travel. Yes, seven hundred years ago the Occult Hierarchy of this planet, and their Allies from space, were preparing for the day when man would free himself from the confines of the planet and join the earth to the Interplanetary Federation.

Bacon predicted television, aerial travel, printing with movable type. He probably saw these modern inventions as visions in his magick mirror, visions created for him by Sylphs whose work it is to bring down to human level the archetypal ideas of the future in the mind of

the Creator. Remember, in his former life as Proclus, the Neo-Platonic philosopher in 4th Century Athens, he had studied and practiced ritual magick.

BACON THE MAGICIAN

Years ago in the Minneapolis public library I found a book which described a magickal show that Roger Bacon put on for the king of England when the court visited Oxford -- or maybe it was at one of the palaces in London. Anyhow, Bacon must have had some proven materializing mediums available from which to draw ectoplasm for the phenomena produced; for he produced a parade of materialized spirits of all descriptions, clowns, soldiers, witchdoctors, saints. Dozens and dozens of figures paraded through the room as the king and his courtiers sat there and watched. This is real magick.

A modern initiate named H.P. Blavatsky did the same thing for Henry Olcott, her future partner in the founding and operating of the Theosophical Society in New York in 1875. The Eddy brothers, materializing mediums, were holding a series of seances in upstate New York. The Masters arranged for Blavatsky and Olcott to meet there as journalists, covering the seances for their city newspapers.

Prior to the time of her arrival the materializations were largely departed relatives of local citizenry, but after Blavatsky's arrival and assumption of control of the phenomena there was a spectacular change. She produced a witchdoctor from Africa in all his magickal regalia. There was a Russian general in full uniform, one of her departed relatives, and so on. But H.P. didn't dare tell Olcott at that time that she had taken control of the seances, with the help of her Master. He was too ignorant of occult phenomena and laws then to have accepted it. It wasn't until years later that he could be informed of the truth of the situation. And if you continue on with the study of occult science that we are teaching here, and the use of ritual magick, you will be able to do the same thing.

If you are someplace where there is a materializing seance going on, and you have developed mental powers, you can call in the spirits -- if the supply of ectoplasm is there. This is what Roger Bacon did for the king in the middle of the 13th Century at Oxford. This is what Blavatsky did for Olcott in upper New York state in 1873. That's power, power under control with the help of the Elementals of Malkuth, who form and de-form matter.

So Roger Bacon was an occult scientist of the first order. His observations in astronomy were so accurate that he reformed the English calendar, derived from the Roman Julian calendar, I believe; and by that time it was several days off. And he advocated common sense, practical principles of education and the study of ancient texts for laying the basis for new knowledge. Latin was the language of scholars in those days, but have you ever tried to add a column of figures in Roman numerals? Not easy because it has no zero! So Bacon

through his writings and teachings was instrumental in introducing Arabic numbers, including the zero, into the English language in the 13th Century.

THE ATTEMPTED REFORM OF EDUCATION AND RELIGION

Roger Bacon was an outward, physical plane representative of an Inner Planes occult lodge, and as such his most important mission was to reform the educational and religious system of his day. The Roman Catholic Church desperately needed reform, and this was Bacon's goal. He stated it boldly in his writings. This made him a radical of the Left, in modern terms.

The Occult Hierarchy arranged for Bacon to meet Guy De Folques while he was in Paris teaching at the famous University. Folques had been a military man and was a statesman of considerable ability. He went on into the Church and became a bishop, was eventually elevated to cardinal and so became eligible to be a pope some day. All of this, of course, was foreseen by the Hierarchy; thus the preliminary friendship between the two. For some reason best known to himself Bacon joined the Church too. He became a Franciscan friar. Perhaps he hoped to reform the Church from the inside and this might have been a safer position from which to try it, and to avoid or neutralize accusations of witchcraft which had been directed against him.

Anyhow, Folques went on to Rome and eventually became Pope Clement IV. Bacon saw this as an opportunity to advocate the educational and religious reforms he and Folques had talked about years earlier in Paris; so he wrote the Pope a letter reminding him of their goals. Here was a common friar writing to the most powerful man in the Christian world. Eventually he received a favorable reply; so he got busy and in six months Bacon wrote his Opus Majus, his Opus Minor -- 300,000 words in Opus Major -- covering the whole range of knowledge at that time, and advocating the necessary reforms.

JOHN OF LONDON

The manuscripts were sent to Rome in the hands of his trusted assistant, John. John was a 15-year old orphan, ragged and penniless on the streets of Paris when Roger Bacon picked him up, took him in, educated him an assistant in his lab work and magick. In fact Bacon did this rescue work for several orphans. I wonder if William Romaine Newbold wasn't one of those fortunate orphans, perhaps John of London himself?

There is no way of knowing if Clement IV ever read Bacon's manuscripts, but we do know Opus Majus got there because it was discovered in the Vatican Library after Newbold wrote to the Librarian and asked about it. Bacon also wrote a third work, Opus Tertium, and sent it. This was all done over the opposition of his superiors. Can you imagine the feelings of the head of a monastery, knowing that a humble friar, at the bottom of the pecking order, was writing directly

to the Pope on request? Sending profound scientific treatises? If you know organizational structure and the chain of command, going around it in this way did little for Bacon's future, who was already suspect anyhow for his radical beliefs.

REMOVING THE THREAT TO THE STATUS QUO

The Church and its Fathers were already crystallized into rigid forms when Bacon essayed his reforms; and behind the Bishops on the Lower Astral plane were the Satan-Molochs, human and non-human devils who wanted to return the Church to an earlier, more brutal time. They were aware of Roger Bacon's noble efforts to forward human evolution generally and to stimulate the growth of the budding European civilization. The best way to stop him was to remove the liberal Clement IV from the Chair of the Holy See in Rome. Guy de Folques was suddenly dead, probably secretly murdered, in November 1268, less than two years after Bacon had sent his great manuscripts to Rome. With him died Bacon's hopes for the reform of science and religion, through the head of the Church, the Lord of the Universe at that time.

Roger Bacon was a deeply religious man in every sense of the word. In his writings he told the Pope, "The Church is supreme in matters of belief but authority can be wrong." And he quoted the religious authorities of the day, Albertus Magnus and others and showed how they contradicted each other in their written works; so he said, "When you find that authority is wrong the final judge, of course, is experience." Do their statements work out in fact or dont they? If they dont work, forget 'em; or set them aside and try another theory. And of course this is a principle of the Fourth Way, in which you are not supposed to take anything on faith alone; but only, if it works!

Bacon did not deny the value of intuition, the higher level of consciousness, of abstract thought and the Buddhist level -- and he certainly had proven the existence of these higher levels in ritual magick -- but the intuitions of these higher levels have to be brought down to the physical level and tried out in actual practice. Where they dont work you have to keep adjusting the theory and the physical material until you get the results you want. It's obvious to us today where Research and Development is a common term but it wasn't then.

Also today it seems to me, how ridiculous to ask the Pope to support scientific research; but if he had succeeded Bacon would have hastened the dawn of the scientific age by several centuries. Finally, as was to be expected, Bacon was condemned to prison by the Franciscan authorities because he was harboring and writing dangerous ideas. Several other monks were charged, tried and imprisoned along with Bacon. He stayed in prison until 1290 or 91, only a year or two before his death. This gave him a lot of time to practice meditation and develop his great mental powers even further; but what a tragedy for such a great creative person to be shut up in that way; yet the Law of Sacrifice must have its way, with humans as well as other forms of life.

He told the Pope, in writing to him, he estimated that he had spent \$50,000 on science research in the first 40 years of his life, from around the age of 15. He said the lens for his first reflecting telescope cost him around \$1500.. As he perfected the method the next one cost \$700, the next one \$200, the last one \$75 -- in terms of our dollars today.

Cryptography was one of Bacon's great skills. He became an expert on it and even wrote a book on Greek shorthand. Ciphers were the only way of passing important information around, keeping it hidden from the bullying authorities and the masses, available only to those select few who had the key. So his technical works covered the manufacture of gunpowder, botany, biology, physics and astronomy; and so the Church Fathers placed a mighty curse on Roger Bacon and all his works, a curse which lasts unto this day, continually reinforced by the Satan-Molochs who guide the money-making corporation from the Lower Astral plane from century to century. They never forgive and they never forget.

ROMAN CATHOLIC PROPAGANDA

The scientific reliability of Bacon's lab work and field work are still under attack. The botanical drawings in the Voynich manuscript are an example. Two of the drawings, of the sunflower and of the capsicum or red pepper are definitely known to be American plants. One of the Church's favorite myths is that Columbus, presumably an Italian Roman Catholic, discovered America in 1492, 200 years after Bacon; so these two drawings couldn't possibly have been done by Bacon. For, according to Prof. Hugh O'Neil, botanist of the Catholic University of America in Washington D.C., "It is definitely known that the first sunflower seeds were carried to Europe by Columbus in 1493. Capsicum came either then or shortly thereafter."

This is character assassination, at which Catholic propagandists are expert, and O'Neil's attack on Bacon's reputation was carried on the national wire services, to be dutifully printed by many newspapers. No mention was made in the article about the voyages of the Vikings to America 200 years before Bacon's time! Nor even of the Irish Catholic priest, St. Brendan, whose supposed voyage to the New World is described in the 9th Century manuscript, the Navigatio. Now, in the Reader's Digest article "Who Really Discovered America" in the February 1977 issue, we learn that Carthaginians, Spaniards and Celts carried on trade with America for hundreds of years, all before the time of Christ! Their main port of exit to the New World was ancient Tarshish, on the west coast of Spain. From Iberian or Punic inscriptions on the rocks in Massachusetts and Vermont, Prof. Fell of Harvard, estimates the New World trade was carried on for at least 400 years. It's just as likely that these traders would have carried Capsicum and sunflower seed to Europe, along with other useful plants. Then there is the American "Rosetta Stone" found at Davenport, Iowa in the middle of our continent, in 1874. Prof. Fell was able to read three kinds of writing on it. "At the top were

Egyptian hieroglyphics. Below them was the Iberic form of Punic writing found in Spain. The third line was in Libyan script. What does this mean?

"It means there were Egyptians, Libyans and Celtic Iberians living together in a colony in Iowa in 900 B.C.' Fell says. 'It means we have to revise a lot of our ideas about American history in general and American Indian culture in particular.'"

And the Voynich manuscript of Roger Bacon's scientific works has forced modern science to revise its estimates of when serious, really meaningful research actually began in Western Europe, as the Teachers of our race laid the groundwork for the Space Age and the first trips outward to the Moon, to Mars and beyond.

THE FOUNDER OF THE ROSICRUCIANS

The next life of the Alban-Bacon soul is that of Christian Rosenkreutz. Like most advanced souls on the Path he was born to an affluent family, German, on the border between that country and what is now Czechoslovakia. The castle of Garmelshausen stood in the Thuringian forest. The mighty curse laid by the Church on Roger Bacon was still in effect. The property attracted the envy and greed of the Dominicans, Conrad of Marburg, and Tors, who had already laid waste much of the land. Ostensibly they were wiping out heresy and heretics. The real motive was to pick up valuable properties for the Church; for the land and wealth of heretics was confiscated and divided up between the greedy civil and ecclesiastical authorities.

The rumor was spread that the Garmelshausens were pagans and heretics. Perhaps they were. Anyhow a force was organized. The Catholic fanatics laid siege to the place, broke in and destroyed it along with all the inhabitants except two. One was a monk who had his quarters by the castle chapel, according to the French writer Maurice Magre, and a five-year-old son of the wealthy family. The monk promised to take the little orphan to a nearby monastery, and have him brought up as a devout Catholic, no doubt. But Magre says the monk was actually an Albigenian heretic, an initiate of that early Protestant sect from the south of France, who had found willing allies in the monastery.

So, for the next ten years the boy received about as good an education as was available in central Europe in those days, learning Latin and Greek, among other things. Then one of the monks of the monastery decided to make the pilgrimage to the Holy Land and take young Garmelshausen with him. This was no accident, of course, the Teachers of the race, guiding the young civilization toward the maturity we know today, were seeing to it that this young reincarnated initiate should be taken to those older centers for advanced studies and initiation in the Lodges of the Western Mystery Tradition. Brother P.A.L. died on the island of Cyprus but young Ger-

melshausen continued on, not to Jerusalem and the Holy Sepulcher of a Savior who exists only in the minds of the priesthood who created him, but to Damascus where he could take up again the study of Arabian science begun in the life of Roger Bacon. It seems likely that the young initiate's guides on the Inner Planes had him born to German parents who would give him black hair and brown eyes. In this way, dressed in Arab clothing, he could pass inconspicuously among the people of this advanced civilization as one of them; for the Mohammedan civilization was passing the peak of its glory then -- just as we are over the hill in ours now, 500 years later.

Years of study and initiation in the Western Lodge at Damascus, or Damcar, as it was called then; then on to Egypt for more study and initiation in the most ancient Lodges of the West at Memphis and Thebes; and finally to Fez in Morrocco, where still exists one of the most ancient and honorable universities in the Western world, founded in 810 A.D.

BRINGING THE LIGHT OF EGYPT BACK TO EUROPE

His education complete, young Rosenkreutz-Germelshausen returned to Europe by way of Spain. Did he contact Spanish Jewish Kabalists in centers of Morroccan culture such as Granada? More than likely. Anyhow, it was back to Germany and the monastery in Thuringia where he was joyfully greeted by the intimates of his earlier years there. Rosicrucian tradition has it that he and three others made a life-long pact to search for Truth under the symbol of the Rose Cross. Thus was laid the foundation for the occult society and its branches which endures to this day.

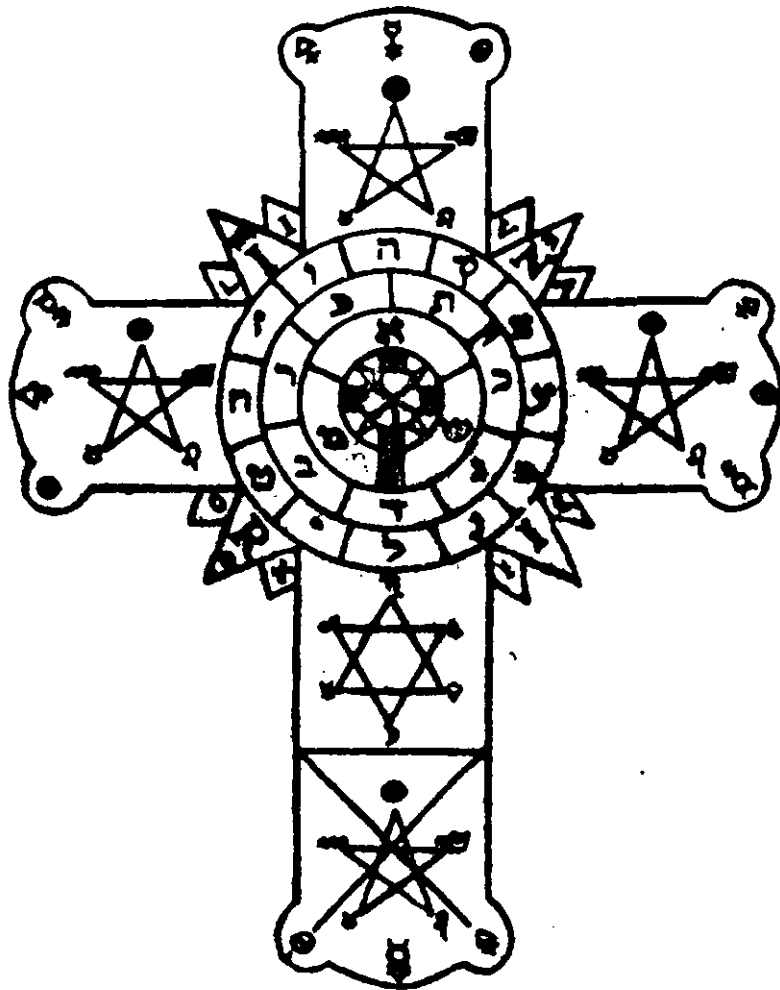
They bound themselves by these six Axiomata, as they called them:

First, none of them should profess any other thing than to cure the sick, and that for free.

Second, none of them should wear any particular kind of habit (monk's robes for instance), but follow the custom of the country. I think we mentioned this at the beginning of these talks on the Cabala, that in the Western tradition you submerge yourself in your particular civilization or nation. You don't wear peculiar haircuts -- such as the tonsure -- or flowing robes, or any of that kind of jazz to set yourself apart from the people among whom you work.

Third, every year upon the day "C" they should meet together at the house of Sancti Spiritus, or write the cause of their absence. But if you know anything of the doings of such secret lodges it is likely that the "house of Sancti Spiritus" wasn't on the physical plane at all! So the initiate Rosicrucian is supposed to have learned conscious astral travel so he could attend meetings at the Sancti Spiritus where he could meet the Master face to face.

Fourth, every Brother should look about for a worthy person who, after his decease, might succeed him in carrying on the magnificent occult philosophy embodied in the Rose Cross Lamen shown here.



THE ROSE CROSS LAMEN

Several lectures could be given, just on this wonderful Glyph of the Western Tradition but that isn't our purpose here. I'll mention just one item.

PSYCHIC TELEPHONE NUMBERS OF THE SPIRITS

Look closely at the concentric circles of the central portion of the Rose Cross and you'll see each section contains a letter of the Hebrew alphabet. The would-be white magician of the Order is instructed to take a god-name -- such as Tzadkiel, the Archangel of Chesed or Jupiter -- and trace it out on that circular alphabet. This gives him a Sigil, or psychic phone number which, traced in the air before him with his wand during ritual, puts him in touch with that God-force.

The fifth of their Axiomata was that the word R.C. should be their seal, mark and character.

Sixth, the Rosicrucian Fraternity should remain secret for one hundred years.

Here's an interesting example of this secrecy. In my 1911 edition of the Encyclopedia Britannica I found biographical sketches of all of the Alban-Bacon lives I'm giving here today except one, and that is Christian Rosenkreutz. As far as orthodox history is concerned, Rosenkreutz is a legendary figure. There is no historical evidence that he ever lived, but I go along with the occult tradition that he is one of the leading figures in the Lodge of the Masters of the Western Tradition.

He is reputed to have written a wonderful book on occult science, with the stress on healing. It is supposed to have inspired Paracelsus a couple of hundred years later, in his studies of the healing powers in herbs, in the understanding of the life-force or vitality and how and where to direct it. Another dedicated pupil in later years was Dr. Anton Mesmer, of Vienna and Paris. No doubt both were guided in their development of the use of magnets in healing, as we are today. We have our popular brochure, "Magnetic Vitality or Vitic", on the use of carbon and magnet.

NEXT THE GREAT HUNGARIAN PATRIOT, HUNYADI JANOS

Or John Hunyadi, as we would say, born even farther east this time. He is the great legendary hero of Hungary, of the Magyars. Again it was a military life, again it was the same driving principle which overshadowed Charles Martel in 8th Century France. This time it was a lifetime devoted to keeping Europe from being overrun by the Turks! The fervor of the Crusades had been long forgotten. The Knights Templars had been destroyed by a greedy Pope, a King and even greedier Cardinals and Bishops.

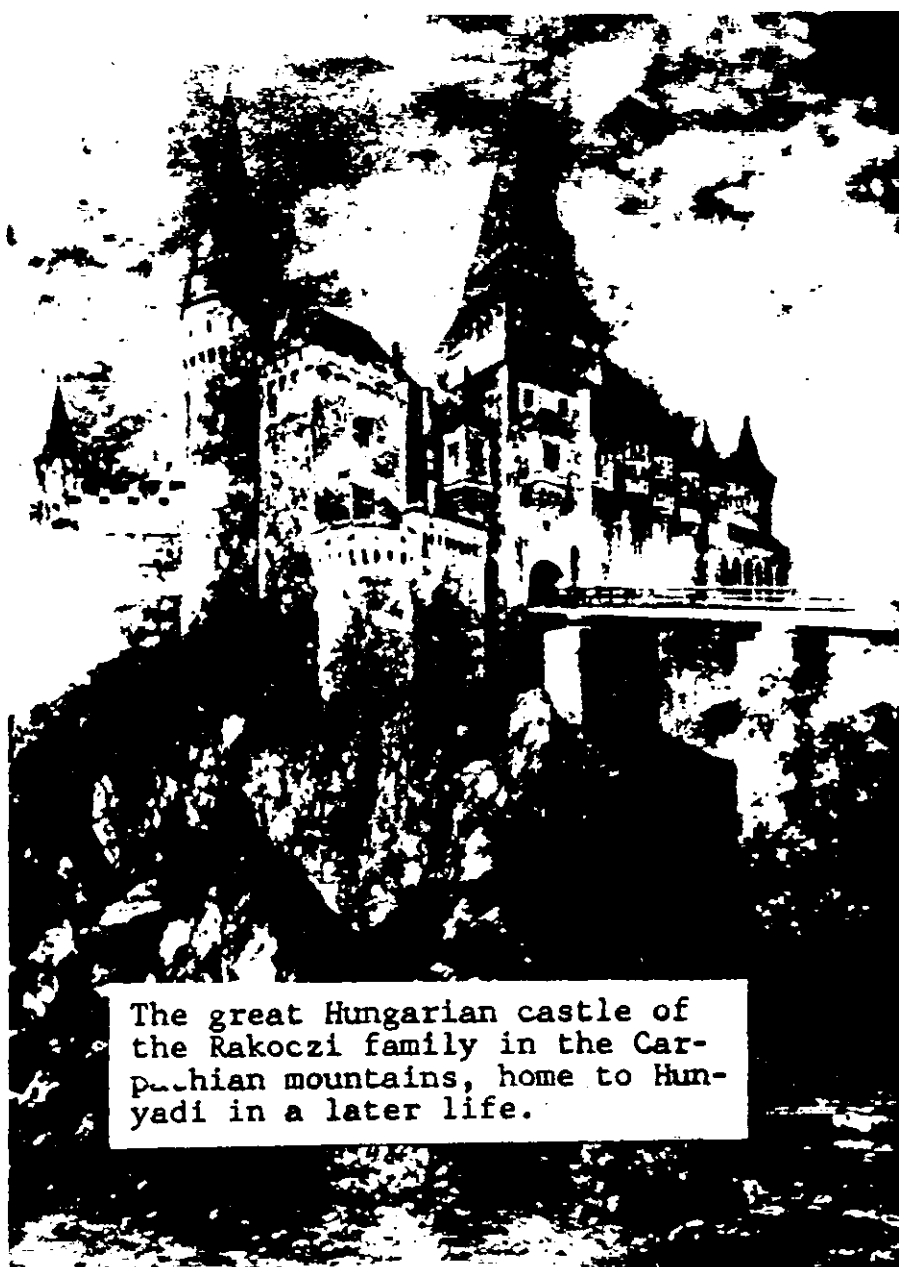
The great curse laid on Roger Bacon was forgotten, for the time

being. The Church needed a great military champion, if the cathedrals of Europe were not to be replaced by the mosques of the Ottoman empire, which already held Constantinople, all of Greece and Bulgaria and Albania. They were coming over the Balkans into Hungary.

The Hungarian Adept was born in 1387 to wealthy parents. Initiates who have served the Logos and served mankind in previous lives have earned the right to privileged surroundings; yet it is said that John Hunyadi never learned to read and write until late in life, if at all! In those days book learning was for scholars and priests. Noblemen were military men. The Art of War was their learning, how to handle the brutal power of the First Ray in taking and holding land, and training bodies of men to kill with skill. Interesting, isn't it, that this great soul who was such an advanced philosopher as Proclus in Greece, such a scientist and magician as Bacon in England -- one of the best educated men of his day -- and such an occultist and spiritual leader as Rosenkreutz, should have all of those talents held in abeyance, unknown to John Hunyadi of the military camps and campaigns, and the Lord of the Manor.

This illustrates the fact that your Higher Self, and your Teachers, can hold back great portions of your experience and experiences of previous lives while you concentrate on a limited area of development in this one!

Hunyadi entered the military service of King Sigismund while a young man and helped drive the Turks from Semendria in 1437. Because of his military exploits John was given a seat on the royal council by the king, and received numerous estates. Of course the principles of character and high purpose were brought along to his life, and all dedicated to preserving European civilization so it could grow naturally without being overlaid with the corrupting



The great Hungarian castle of the Rakoczi family in the Carpathian mountains, home to Hunyadi in a later life.

influence of an older civilization which is already going down hill.

The kings there in Hungary didn't last very long, just a few years; but Hungary's next king, Albert II, made Hunyadi ruler of the southern district of Sereni, along the Danube river. There was always constant warfare there with the Turks, just what he wanted. John was also made governor of Transylvania, where that Rakoczi castle is located. He had the direction of the whole war against Turkey on his shoulders.

TO SUCCEED, ALIGN YOURSELF WITH DIVINE PURPOSE

So, in 1441 Hunyadi delivered Serbia from Turkish control, with another victory at Semendria. In 1442 he annihilated a large Turkish host at Hermannstadt, and delivered the provinces of Walachia and Moldavia from Turkish hands. In July of 1442 he vanquished a third Turkish army near the Iron Gates of the Danube river.

Why should John Hunyadi be so successful in his military campaigns? Because he was carrying out the will of the Logos and the Manu of our race. He was in tune with the times; so everything he did worked. This will be true of you in your efforts also. If you are in tune with the times and helping to forward the progress of evolution in your time and place, your plans will succeed too. You will have opposition, of course, as Hunyadi did.

But his victories made his name terrible to the Turks. As far as the Turks were concerned John Hunyadi was the embodiment of evil. You can imagine Turkish mothers threatening their children with that figure of the Hungarian warrior, if they didn't behave.

Hunyadi became the ideal of the Christian or Roman Catholic knight. The curse was lifted because the survival of the Church and the survival of Europe as an independent community were one. This is why his name is still revered in Hungary and in Eastern Europe. John Hunyadi, the perfect knight.

And yet it was a jealous Cardinal of the Church who "done him in" when he undertook a long, arduous campaign to drive the Turks out of Europe completely. He crossed the Balkans into Bulgaria, defeating three Turkish pashas to free Sofia from their rule, and finally uniting with the royal army to defeat the sultan himself, Murad II, at Snaim in 1444. But there was this treachery of the extreme right within their own ranks. Through the Cardinal their battle plans were revealed to the Turks. The young Hungarian king was killed in the battle for Snaim and Hunyadi barely escaped with his life. Because of the success of this campaign, however, Hunyadi was offered the governorship of all Hungary by the Diet two years later, June 5, 1446. What a triumph for a man who was really not of noble blood!

There was a new young king, Ladislau V, but in fighting in the west he got captured by the German king, Frederick III, and was held

prisoner in Vienna, Austria. There was no one else to organize the country, build up an army and send an expedition to free the young king. He didn't succeed. Then a meeting was arranged with Frederick III, probably to ransom Wadislau if possible. This fell through also.

So when Hunyadi returned to Budapest he found that the Hungarian nobles had organized against him. They accused him in the Diet of allowing the negotiations for the young king's ransom to fall through so he, Hunyadi, could ascend the throne himself! Here's where the basic strength of character shows up. Hunyadi told the nobles to go to hell, by resigning his official post as governor, and any other authority he had, and returning to his estates in Transylvania. In effect he told the nobles, "If you think you can do a better job of getting your king back, and of running your country, try it!"

For the next ten years he apparently enjoyed the most peaceful period of his life, in his self-imposed exile from court. Perhaps it was during this time that he made some attempt to learn to read and write, because he had the necessary leisure. Hungary fell apart, of course. The nobles had no character whatsoever. They were beasts. All they were interested in was fighting among themselves, and with the Church, for power and money -- and laying as many women as their verility was capable of handling.

HITTING THE CAMPAIGN TRAIL AGAIN

The Turks came surging back into Europe again with the fall of Constantinople in 1455. Mohammed II was ambitious to regain his lost territories to the north, and was succeeding, too, because of the divided loyalties of the supposed leaders and their nobles in Southeastern Europe. John Hunyadi rose to the occasion when the Turks moved inexorably northward into what is now Yugoslavia. He could get no support, financial or otherwise, from the Hungarian nobles; so he fortified and provisioned the great fortress of Kalemegdan at Belgrade out of his own pocket. For an army a monk came to his rescue. It was a fiery Franciscan friar, Giovanni da Capistrano, who aroused the common people to Hunyadi's support; so the leader got a rabble army of peasants and yeomanry, armed with scythes and slingshots, to help break the siege of Belgrade. There was a desperate battle by the Turks but the Hungarians beat them off and then Hunyadi lead a counter-invasion of the Turkish camp and took it! It was July 21, 1456. But while still in the field, in camp, Hunyadi caught the plague and died with his boots off, Aug. 11, 1456. The fortress of Kalemegdan is still there in Belgrade, a tourist attraction, as is the Turkish mosque in the city.

A life of fighting for an adept on the Path, with all the achievements of the previous lives in science, in philosophy put aside; but his enlightened treatment of his soldiers and the peasantry was phenomenal for those days. Hunyadi looked upon them as human beings worthy of understanding and consideration -- allof which

placed him in a class apart for his day; though we expect all business and political leaders live by such morals and ethics today. Some do, and one of the major reasons is the great Gothic cathedrals of Europe, still a-building in Hunyadi's day. His efforts helped to prevent those cathedrals being torn down and replaced with Mohammedan mosques! The subtle influence of those soaring interiors has never been fully recognized; but the Templars and Freemasons who built them knew what they were doing as they were guided by their Masters on the Inner Planes; they were freeing the soul of man from the mediaeval control of Church and Monarchy. If that had not been done 600 years ago in Europe there would be no free America today! The land of the free and the home of the brave is our inheritance from previous lives in Europe where we learned to "stand tall" in the Gothic cathedrals.

ALBAN-BACON: LAWYER, PLAYWRITE, PHILOSOPHER, STATESMAN, ADEPT

As far as we know there was no physical life between death of Hunyadi in 1456 and the birth of Francis Bacon, January 22, 1561, 105 years; so the Alban-Bacon soul takes up that name again; and again in affluent surroundings, in a palace on the Strand along the Thames river in London.

But again, because of his liberal ideas he wasn't free to write and teach the way he wanted to, under his own name. It is true he was comparatively free from the punitive hand of the Roman Catholic Church because his grandfather, Henry VIII, left the Church and had the monasteries sacked because the Church wouldn't give him a divorce -- so Henry made himself head of the Church, as well as the State, and divorced her anyhow. He had a few of his ministers beheaded on the way, including Sir Thomas More who, by the way, is an ascended Master now. At that time More was on the conservative side, which was a mistake for him; he lost his head, quick.

We know now that Francis Bacon wrote under at least nine pen names: Will Shake-speare, Christopher Marlowe, Ben Johnson, Robert Burton, George Peel, George Green or Robert Green, the Man in the Moon (Gustavus Silenus), Timothy Bright, and Edmund Spenser.

I see one of the school teachers in our class raising her eyebrows. Here's one for you. The first edition of "Faery Queen" in 1579 I believe, at Stationer's Hall in London it was registered to T. Bright as the author. At that time Edmund Spenser was only 11 years old! Alice Wells Gallup found this out when she went to London to work on the Cypher stories in Bacon's writings. She found that in this first edition of "Faery Queen" there is a cypher story by Francis Bacon who wrote the famous literary classic. Edmund Spenser became one of his many secretaries.

Bacon had to train his secretaries in shorthand so they could record his rapidly flowing ideas. This made it necessary for him to write an instruction book on it; so he is also the author of the first book on shorthand in English, "Doctor of the Phisike", I believe,

and who was the registered author of the little book on shorthand at Stationer's Hall, London? T. Bright. At one time Bacon had six secretaries. This is one way we can account for the vast amount of literature he turned out in a busy life.

The first edition of "Shepherd's Calendar" that carries Edmund Spenser's name was published in 1611. That's the one you taught from in school, if you taught English literature.

THE EARLIEST CYPHER STORY BY AND ABOUT FRANCIS

This 1579 edition of "Shepherd's Calendar" was the earliest of Francis Bacon's works that Elizabeth Wells Gallup could get hold of, and in it was the cypher story of his real mother and father, Queen Elizabeth and the Earl of Leicester, and the fact that he should be in line for the throne, as England's King-to-be, a dream which never came true for him -- though as Lord Chancellor years later he practically ran the kingdom for King James.

There was a bi-literal cypher story in everything Bacon published and that story covers 56 years of earth time -- all the way to Bacon's "Natural History" which was published posthumously by his chaplain, Dr. Rawley, in 1635. Wells found there was a cypher story in that.

You might wonder when did the real authorship of the Shake-speare Plays come up? It was in 1818 in "Blackwood's " magazine in Edinburgh, Scotland. A William Henry Smith wrote an article which questioned the supposed authorship of the Plays. But it was an American, Delia Bacon, who suspected the true authorship of the Plays and travelled and lectured widely on it, even going to England; finally, there, the professors broke her heart with their hide-bound disbelief. It's a lost cause. I've lectured on it several times. The general public doesn't give a damn. Who cares who really wrote the Plays? Or what was done by his mother to cover up her motherhood with the great lie of the Virgin Queen -- except perhaps students of occult science, like ourselves.

Delia Bacon made her sacrifice in the mid-1860s and 70s. After her came a Detroit dentist, Dr. Orville Owen. He came to suspect the existence of the Word Cypher in the Plays. Breaking this code and getting the messages out of it required the pasting of the pages of the published plays on a thousand-foot strip of canvas, winding it on a huge drum, then fastening the end of the canvas to a similar drum nearby. By hand-cranking the strip slowly from one drum to the next, the cryptographer could watch closely for the Key words and then write down the sentences from the Plays which told Bacon's secret story -- a real detective story if there ever was one!

Elizabeth Wells Gallup was one of the cryptographers Dr. Owen hired to work on the Word Cypher in the Shake-speare Plays. Were he, and she, and Delia Bacon reincarnations of the secretaries of that earlier life in Elizabethan England, volunteered to come back

and help clear the Master's name of the curse laid on it by the Roman Catholic Church? I think so.

In poring over the printed copies of the Plays, Miss Gallup gradually became aware of the Bi-literal Cypher there because it became obvious to her, in looking at a reproduction of the Great Folio Edition, that the deliberate use of two different fonts of type throughout that Edition, had a significant meaning. Her suspicions were confirmed by Bacon's own description of the use of the Bi-literal cypher in his book, "De Augmentis", "The Advancement of Learning". So she left Owen's employ to take up her own code-breaking project, the story or stories in the Bi-literal cypher, proving that there are at least two different cypher stories in the Plays.

Bacon says, in the Cypher story, that this was one of his hobbies. This was one way he kept that great mind of his busy, telling the history of his times the way it really happened -- which could only be done in cypher because of Elizabeth's spies and informers -- in the desperate hope that he could counter the flood of propaganda covering over the vicious despotism of her reign -- an over-sexed bitch calling herself a Virgin Queen. That was one of the biggest jokes of the Chancelleries of Europe of those days.

THE "SHOTGUN" WEDDING OF THE QUEEN

Queen Elizabeth and Leicester were legally married Christmas Eve, 1560, at the London home of the Earl of Pembroke; she was already seven months pregnant; nevertheless, when the little prince was born January 22nd he was not a bastard. There had been a great tragedy along the way. Leicester had been married to his childhood sweetheart, Amy Robsart. She was still alive in the summer of 1560. When Elizabeth knew she was pregnant as a result of her torrid affair with the Earl, she demanded that he get rid of his wife by having her murdered. That was the price he would have to pay for being consort of the Queen! Did I say she was a bitch? In the Cypher stories her son Francis bitterly observes that in her long reign, over 40 years, his mother was guilty of every crime known to mankind. So this was the cloud hanging over Francis Bacon when he was born there in a palace in London. His father and mother were murderers. The British nobility so hated Leicester as an upstart courtier that she didn't dare legalize her clandestine relationship with a public ceremony. Besides, even though they were desperately in love, Elizabeth knew Leicester was as ambitious and ruthless as she was; and if he became her husband, he would want to rule England in her stead, putting her in second place. This her Satanic pride would never allow.

Finally, knowing that Elizabeth would never publicly acknowledge their marriage, Leicester went ahead and married somebody else. And of course the two of them, the Queen and the Earl, went on having their separate affairs. Her dissipation led her finally to lesbian relationships with her beautiful, young ladies-in-waiting, with parents of such daughters competing for the honor of having their child in intimate relationship with the Queen.

THE HILYARD MINIATURES OF QUEEN ELIZABETH
AND FRANCIS BACON



QUEEN ELIZABETH
Hilyard Miniature.



FRANCIS BACON
AT EIGHTEEN
Hilyard Miniature

FRANCIS BACON AND HIS FATHER, THE EARL OF LEICESTER



From *The Tragedy of Francis Bacon*, Harold Bayley

A comparison of the portraits of these two men in adult life show unmistakably marked resemblances. The resemblance between Francis Bacon, Queen Elizabeth and Robert Dudley, Earl of Leicester, is too strong to be ignored. On the other hand, if the portrait of Francis Bacon be compared with those of Sir Nicholas and Lady Bacon, it will be seen that he is unlike them in every particular . . . in form, build and facial characteristics. Everything indicates that he was regarded by them as a "ward" and not as a son.



THE ADVANCEMENT OF LEARNING

When Francis Bacon's foster-father sent him to school at Cambridge, in his early 'teens, the young man found that college education there was no better than Roger Bacon had found at Oxford 400 years earlier! It was still dominated by the ecclesiastics even though separation of Church and State had been accomplished by his grandfather, Henry VIII, years earlier. Young Bacon never did finish his education and go on for a degree. He quit Cambridge in disgust and took up the study of law at Gray's Inn -- or "pitched his tent there" as there were no accommodations in the Inn at that time. At least the law had its practical uses. It would help him in his life-long ambition to reform education.

The Shakespeare Plays were only one quarter part of his program to restore knowledge and give birth to modern science. The first part was an inventory of the stock of knowledge at the time. "The Advancement of Learning" was part of that. The second part of the program was to treat of human understanding. This he did in "Novum Organum". The third part was a survey of all departments of nature, with such works of his as "Sylva Sylvarum", "The History of the Winds", "The Dense and the Rare", etc.

Part Four of his system was concerned with Morals and Ethics. As he says in "The Great Restoration": "To restore man to his proper place, master of himself and master of nature." The Plays were the ideal vehicle for doing this. Now when he first wrote the Plays in the 1580s and 90s there in London he was a poor young lawyer, with very expensive tastes. He had to live in style and so he always needed money. His foster-father was a man of limited means. Drama as a means of public entertainment was coming into popularity then. There was a need for bloody, action-packed scripts and young Francis Bacon could write them. He was well paid, perhaps even got a percentage of the gate.

But play writing was a vulgar profession. Nice young men in the upper levels of society just didn't do it. Choice of career in those days was limited to the State, law and politics, to the Church or to the Military. So young Bacon needed a front man and Christopher Marlow was his first choice -- until Marlow was killed in a tavern brawl. Then Bacon found that the illiterate actor from Stratford, Will Shaxburre, was willing to have his name put on the scripts the young playwright was grinding out, for a price, of course -- 50% of the revenue from the Plays, which eventually made him a wealthy man. When Shaxburre retired to Stratford in the early 1600s he became a money lender; and if he hadn't done that we wouldn't even have a signature of this illiterate character; for he did have to put his name to several legal documents; and on this one slender thread, of an illiterate painfully copying signatures written out for him by law clerks, the professors of English literature claim this is the greatest writer in the English language, William Shakespeare. What a laugh! When Shakespeare made out his will, naming his belongings in detail and who would get what,

conspicuously absent were a precious property of those days, books! Books were not listed in Shakespeare's will because he had none; and why didn't he have any? He couldn't read! He was illiterate. A characteristic of the wills of wealthy men of the time -- those who had books -- was that specific volumes were given to specific people. Books were precious things.

THE AIM OF CIVILIZATION

So here is the greatest poet and playwright of the Western world masquerading under assumed names. The German historian and literary critic, Gervinus, wrote of Francis Bacon. He said "if Bacon felt the want of a science of human nature he might well have searched for it in the writings of his neighbor Shakespeare; for no other poetry has taught us as his has done that the taming of passions is the aim of civilization".



Bacon, Playwrite and Poet

igally benefitted through the years largely deserted him. He learned the bitter lesson that loyalty cant be bought. So many of the great comedies and tragedies he wrote were distillations of his own eventful

Gervinus came very close, didn't he? In fact, he says what we know, that the Plays were the fourth part of Bacon's system -- whic Gervinus was writing about. Edwin Reed, in his book, "Francis Bacon Our Shakespeare", says, "The Plays are the profoundest studies of human nature which the world possesses. Each one taking up in turn a special trait of character and showing how it is developed, how it is kindled and incited. . . King Lear, Ingratitude; Macbeth, Ambition; Julius Caesar, Envy; Othello, Jealousy; Anthony and Cleopatra, Lust; Love's Labor Lost, Literary Asceticism; Timon of Athens, Prodigality."

By the way, "Timon of Athens" is one of the plays which never did appear in print until the Great Folio Edition of the Plays in 1623. This is seven or eight years after Shakespeare's death. Timon is really a fictionalization of the results of Bacon's experience of being accused of having accepted bribes in his office of Chancellor of England. He was deprived of office and sentenced to several days in the Tower of London before going home in disgrace to Twickenham. There he wrote "Timon of Athens" because the people whom he had so prod-

THE NATURAL SONS OF QUEEN ELIZABETH BY HER MORGANATIC MARRIAGE WITH
THE EARL OF LEICESTER



FRANCIS BACON



THE EARL OF ESSEX

From *The Tragedy of Francis Bacon*, Harold Bayley.

These are the portraits of two brothers, sons of "the Virgin Queen". They were the last of the Tudors. They are known to the world as Francis Bacon and the Earl of Essex. The likeness between them is remarkable and is plain for all to see when one's attention is directed to it. If they are compared with Leicester and the Queen there can be no doubt of their parentage.

SIR EDWARD COKE



ROBERT CECIL, EARL OF SALISBURY



From the portrait at Woburn Abbey

life; for he said, "Man's character can be more powerfully delineated in action than in formal criticism. . . and history can be abridged and made to teach in a few hours artificially, and on the stage, what in actual life may require the ambages of time." He didn't pretend that that his dramas were true to life. They were exaggerated, visual teaching aids by which he dramatized Avarice in the "Merchant of Venice", Pride of Birth in "All's Well That Ends Well", Pride of Character in "Coriolanus", Patriotism in "King John", Hypocrisy in "Measure For Measure", Flattery in "Richard II", Suspicion in "Winter's Tale", Heroism in "Henry V", Fidelity in "Cymbeline", Love in "Romeo and Juliet", and Extreme Conscientiousness in "Hamlet".

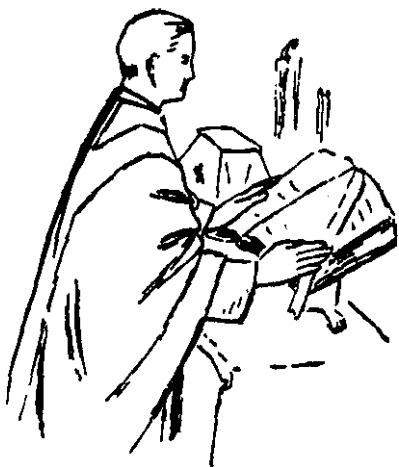


So, short of experience itself, the best way to teach the public is with action-packed drama -- with one important proviso, the stage must be drenched in blood! There is no other way to hold their attention except with sex and violence. One of the best examples of this today is the highly successful film, "The Godfather", one of the biggest money-making pictures of all time. At the end of Bacon's play "Julius Caesar", for instance, there are six or seven corpses littering the stage. Purists might object that this is the wrong means, but it certainly was the right end, helping formalize the English language into the instrument of world-wide communication it is today. I understand that airline pilots on international routes -- as well as control tower operators in foreign countries -- must know and speak English.

A LANGUAGE FOR THE PEOPLE

This is one reason the Bacon-Alban soul -- our example of a man of the Fourth Way -- deserves the title of the Regent of the West; he labored so mightily in shaping our civilization as we know it. After young Bacon, at 16, learned from Elizabeth's own lips that she was his real mother, she had him hustled off to France in the train of the new English ambassador, to stay with the French court for two years or more.

In France the young prince met The Pleiades, the seven young French writers who were determined to make French an acceptable language of education and commerce -- to get away from the seclusiveness of Latin. Francis returned to England with the idea of doing the same thing for English and he did it. The two major instruments he used to standardize the English language as a communication device were the Plays and the King James version of the Bible. It was Bacon, as an officer of the Crown, who supervised the translation and publication of the King James Bible in 1611. This is the major reason for its unity of style, not common to other Bibles, sections of which were translated by different



groups of clerics. The King James Bible does have style and England's greatest poet was responsible for it. He rewrote it three times.

There was help, of course, it is believed he established a secret literary society for advancing the use of the English language, by writing or having written textbooks on every subject and by translating and publishing the Classics. Perhaps it did keep him poor but English did come to supplant Latin as the language of scholars and of science. Bacon himself had a vocabulary of over 20,000 words.

Francis was only in his early 20s when he entered the House of Commons. He was a royalist at heart, born of royal blood. Isn't it interesting that circumstances forced him to ally himself with the common people rather than with the aristocracy. In the ultimate, power comes from the people anyway, from public favor; and Bacon found favor in Commons; for 20 years he was the acknowledged leader of that body even though he wasn't the Speaker. In the first parliament under King James Bacon was on 29 committees and represented two "states", Ipswich and St. Albans! We'll give one example of his political acumen and vision, from the speech before Commons in 1606, pleading for Union with Scotland. It made him a prophet with honor!

"WE SHALL BECOME THE FIRST POWER OF THE WORLD"

"In our ancient wars the invader found the gates of our kingdom open. France could enter through Scotland, Spain through Ireland. Pass this Bill, we close our gates. No minor argument deserves a thought. You object that the Scots are poor. Are not strong limbs better than riches? Has not Solon told us that the Man of Iron is Master of the Man of Gold? Does not Machiavelli pour scorn at the false proverb which makes money the sinews of war? The true sinews of war are the sinews of valiant men.

"Leave, gentlemen, to the Spaniards, the delusion that a heap of gold, filched from a feeble race, can give the dominion of the world. If union with the Scots will not bring riches to our doors, it will bring safety to our frontiers, will give us strength at sea and reserves on land. Alone we have borne our flag aloft; with Scotland united in arms, with Ireland settled and at peace, with our war fleets on every sea, our merchants in every port, WE SHALL BECOME THE FIRST POWER OF THE WORLD. Warmed with such glorious hopes, how can the Gentlemen of England stand upon terms and audits -- upon mine and thine -- upon he know not what!"

Three years later, in 1609, Francis Bacon and Lord Delaware, and Sir Walter Raleigh, took an active part in organizing the first colonies of Virginia. He gave his name and money to the founding of the new English States overseas. A long belated recognition of that effort

to colonize North America with English-speaking Protestants was made by the colony of Newfoundland. In 1910 it issued a commemorative stamp with Sir Francis Bacon's portrait on it, "Lord Bacon, 1610-1910: The Guiding Spirit In Colonization Schemes", a Guiding Spirit which helped prevent North America from being overrun by Spanish Catholics and French Catholics.



Bacon the Statesman, Lord Chancellor of England, Lord Verulam, Viscount St. Albans

Bacon wrote no publicly printed works until he was 42 -- using his own name -- except for the Essays. Then came the works on the Advancement of Learning, the New Atlantis, etc. English law was a mess; so he turned his attention to the reform of the law, much to the consternation of English lawyers, who violently rejected his proposed reforms. The astute Napoleon picked them up years later and used them as a guide to reform French law while he was in power; so Bacon's legal reforms are called The Code Napoleon in France.

Lord Bacon was better grounded in science than is suspected today because he had access to the great scientific works he wrote in that preceding life as Roger Bacon 350 years earlier! One of his tutors in science and in ritual magick was Dr. John Dee, whose home at Mortlake was only a short horseback ride from Twickenham Park where Bacon lived.

In "The Voynich Manuscript" Newbold notes that Dr. Dee had accumulated over 20 Roger Bacon manuscripts in his library. We can take it for granted that the young Bacon poured over these Latin masterpieces of science, written in his own hand so many generations earlier. Sir Francis' "Sylva Sylvarum" records over a thousand experiments and observations of natural life. His advocacy of the experimental method makes him the Father of Modern Science in the minds of many; for great scientists of the 17th, 18th and 19th Centuries acknowledge him as the inspiration for their own work. He didn't actually found the British Royal Society of science but he is credited as having been the inspiration for it -- and probably was from the Inner Planes! No personal excess of any kind ever stained the record of Francis Bacon's life and he was loved and admired by all who knew him intimately. One of the better known of his secre-

taries and students was Ben Jonson, who said Bacon was the embodiment of virtue. Yet such is the power of the Great Curse upon him and his works, by the Roman Catholic Church, that to this day English school children are taught that the great Chancellor was a crook, charged, arrested, tried, found guilty, fined and imprisoned for allegedly accepting bribes.

Actually, the reign of King James was so corrupt that there was a public outcry for justice. James asked his Chancellor, Bacon, to be the public scapegoat in his place, and the loyal Chancellor bowed to the will of his king.

A FEW NOTES ON THE ACTOR, WILL SHAGSBURRE

He was born at Stratford in 1564 and died there in 1616. His father, John Shagsburre and mother Elizabeth were both illiterate. John was a glove-maker. It is popularly claimed that Will attended the Stratford "public" school, but as any English scholar knows, the so-called public schools were really private and only for the wealthy. There is no record of Will's ever having attended there.

It is a matter of public record that he was forced to marry Ann Hathaway at 18, she was 24, because she was pregnant by him. About the only other things known about him in those early years were his arrests for drunkenness, and for poaching on the lands of Sir Thomas Lucy. It was to avoid going to jail for this larceny that he fled to London; and the historians and professors aren't even sure of the year for that, probably 1588.

The academic flatheads conjecture that Shakespeare produced his first plays around 1589, such as "Comedy of Errors" and Part I of "Henry VI". Now it is well known that "a young author's first works always bespeak his recent pursuits". This is shrewdly pointed out by a well known English writer of a later generation, Samuel Taylor Coleridge. But there's nothing in those early plays to indicate the origins of the actor, Will Shakespur; he doesn't even mention Stratford, his home town!

On the other hand, three scenes from "Henry VI" are placed at St. Albans, the site of the home of Francis' foster father, Sir Nicholas Bacon! 30 scenes of Henry VI are laid in Bacon's home town, London. 20 scenes of "Henry VI" are laid in the south of France. While in France, young Francis Bacon made the tour of the south of France with the court of French King Henry III, visiting Tours, Blois and Poitiers. There is no evidence -- except in the Cypher story -- that actor Will ever left England.

He is first heard of as a playwright in 1593. That was the year that Bacon's nom-de-plume, Marlowe, was murdered in a tavern brawl. Shagsburre joined Lord Chamberlain's company in 1594 and stayed with it until he left London in 1610, retiring to Stratford a wealthy man for those times. He even demanded, and got, a coat-of-arms.

Actor-money-lender Will died in 1616, leaving his wife his property, but no books or manuscripts -- which is not surprising for a man who could neither read nor write. This murky authorship of the Plays is unknown to the average educated person nowadays. They don't know that modern Elizabethan scholars are still quarreling over the number of plays Shakespeare is supposed to have actually written. About 38 are credited to him but authorship of these is not certain. The early quarto editions we have mentioned as being performed in the 1580s and 90s carried no author when published!

The "authority" for the plays published under the name of Shakespeare is the Great Folio Edition of the Plays published in London in 1623, seven years after actor Will's death. It cost £2000 to print! Who paid for it? The Plays were out of date by that time and were not popular. And there were 20 plays in the Great Folio that had never before been seen! Plays such as "The Tempest", "Coriolanus", and "Mid-Summer's Night Dream".

Another interesting item for which the academic flatheads have only limp rationalizations is the extensive re-writing and lengthening of the Plays in the Great Folio of 1623. Some have as much as a thousand lines added to the texts which originally appeared in the 1580s. Our answer is that Francis Bacon did the re-writing. He wanted to "flesh out" the Cypher Story of his life and times with added material which he had learned later -- and there is probably a system of occult science and instruction in the Folio Edition, but revealed only to those who are given the secret keys in their Lodge work.

"IS SHAKESPEARE DEAD?"

Like your speaker, the celebrated American writer and journalist, Mark Twain, is a Baconian heretic. Twain posed the problem of the authorship of the Plays in his book of the above name in 1909. We quote from page 142:

"You can trace the life histories of the whole of them (the world's celebrities) save one -- far and away the most colossal prodigy of the entire accumulation -- Shakespeare. About him you can find out nothing. Nothing of even the slightest importance. Nothing worth the trouble of stowing away in your memory. Nothing that even remotely indicates that he was ever anything more than a distinctly commonplace person -- a manager, an actor of inferior grade, a small trader in a small village that did not regard him as a person of any consequence, and had forgotten him before he was fairly cold in his grave. We can go to the records and find out the life-history of every renowned race-horse of modern times -- but not Shakespeare's!

"There are many reasons why, and they have been furnished in cart-loads (of guess and conjecture) by those troglodytes; but there is one that is worth all the rest of the reasons put together, and is abundantly sufficient all by itself -- Shakespeare hadn't any history to record. There is no way of getting around this deadly fact. And no sane

way has yet been discovered of getting around its formidable significance. Its quite plain significance -- to any but those thugs (I do not use the term unkindly) is, that Shakespeare had no prominence while he lived and none until he had been dead two or three generations. The Plays enjoyed high fame from the beginning!"

The Iron Chancellor, Otto von Bismarck, read Shakespeare -- whether in German or English we do not know; and after perusing one of Bacon's great historical dramas he put the book down and said, "This man must have been at the seat of power!" A shrewd observation from one who was himself a great wielder of power; for Francis Bacon was indeed "at the seat of power" all his life; and so many of his dramas were studies of the use, and abuse, of political power.

"THE ANATOMY OF MELANCHOLY"

One of the earliest books on psychology in the English language is the famous "Anatomy of Melancholy", carrying the name of Robert Burton, one of Bacon's secretaries, as the author. Little is known about the personal life of Burton because he, like actor Will Shagburre, "had no prominence while he lived"; but a lot is known about the personal life of Francis Bacon, especially in the Cypher story which reveals the Queen's treatment of him. A modern psychologist named Evans analyzed the author of "The Anatomy" and wrote a book about it, "The Psychiatry of Robert Burton", which clearly reveals to us the true author of the classic, hidden behind the nom de plume of Burton, our hero, Francis Bacon, the Sly Man of the Fourth Way:

"He makes it quite clear in the course of his book that he had suffered an unhealable narcissistic injury in his childhood, that left him resentful, envious, mornful of himself and others. The nature of this traumatic experience is made evident in the bitterness with which he discusses the sufferings of children at the hands of unloving parents and harsh teachers. Again and again he expresses the disturbed attitudes which are based on deep feelings of being rejected and unloved. From this early disturbance in personal relationships stems his continual self-depreciation and depreciation of others and his compensatory arrogance and sense of superiority. His truculence is only thinly overlaid by assumptions of humility and of inferiority."

The Word Cypher in the Plays, discovered and deciphered by Dr. Robert Owen and his helpers, gives us Francis Bacon's own description of the "narcissistic injury" suffered at the hands of his mother, the Queen, when he was sixteen. This incident is in Chapter IV of our book "Young Francis Bacon".

"CURST BE THE TIME OF THY NATIVITY"

From Chap. IV of "Young Francis
Bacon" by Riley Hansard Crabb

Elizabeth kept an eye on her young Prince of Wales, as she did on all things going on in her kingdom. It had one compensation for Francis, he was close to the seat of government at all times and could watch the fascinating plays for power and fame which continually swirled around the mighty monarch, Elizabeth. Not in all these sixteen years did Francis receive one hint as to his true parentage, though the tale of a son to Elizabeth and Leicester was still making its way about the kingdom. It came to the ears of young Robert Cecil, son of Lord Burleigh. This youthful paragon of evil determined to have the truth of it from the lips of the Queen, herself!

There is no indication in the Cypher story that Cecil knew for sure that Francis Bacon was the Prince of Wales, but Francis was at court and heard the Queen's outraged confession of motherhood.

Cecil tricked her into it to revenge Elizabeth's slighting references to his own deformities, so well described by Francis in the Word Cypher.

"His head, by its own weight and heaviness,
Turning his neck over on one side,
And upon it he had a mole, a sanguine star
That was a mark of wonder.
His limbs were so abortive, defective and loose jointed
That he staggers in his feeble step.
Taking note of his abhorred aspect and beastly,
Prodigious face, women were afraid of him
As of the devil. . .
If they be chance be left alone with him
They shortly weep and howl."

"I saw him once break into a mad and passionate speech," writes Francis, "and entreat the queen to dismiss them from the court!"

But she condoled his mishap and smiling to Cecil said,

"They are a company of fools. Let them laugh and be merry.

They would rather lose a friend than a jest. God in heaven, man, you have no cause to complain. They would make me the subject of calumny for want of change."

Then Elizabeth calls to her one of her fair company, the daughter of Lord Scales.

"This good gentleman is not ashamed to confess that he takes infinite delight in singing, dancing, music, woman's company and such like pleasures, therefore, he would'st have thee dance. And fair goddess, fall not deep in love with him."

"Does the lamb love the wolf," saith the lady. "Give me good excuse, madam, for I am sick and capable of fears. If he were grim I would not care. I then would be content, for then I should love him. But as all may witness, he is fair."

Tickled with this good answer the Queen said, "He is a happy man! Take his arm and go along with him; enjoy the brightness of this clear light and those nimble feet."

Francis observed to himself "a blow with a word strikes more deeply than a blow with a sword" and knew that Cecil was more galled with his royal mistress's wit than he was with his merry companion. He went with the poor maid and buried in silence, stood like a blasted tree amongst them.

The girls in consternation like bashful, solitary, timorous birds, avoided Cecil. They broke away from him as if he were a mad dog.

Cecil, who from the hour of his birth was weak, sickly and deformed, stood like a hapless wretch, misshaped and sullen knave, plunged in melancholy while his companions were busily discoursing behind his back. All deformed persons are exceeding bold, first in their own defence as being exposed to scorn, but in process of time by a general habit; also it stirreth in them industry and 'specially the kind to watch and observe the weakness of others, that they have somewhat to repay. And this foul devil, Cecil, was as hard-hearted, unnatural a monster as the devil and his ministers need have.

Cunningly he devised a way to be revenged upon the soft, silly maid and at the same time himself be honored and highly magnified. This monster of a man tricked his fair companion into jibes at the worth and honor of the Queen. At which he thundered out in a big voice for all to hear.

"All this condemns you to the death to so much dishonor the fair Queen!"

The complexion of the maid changed from pale to red, from red to pale. As falcon to the lure the Queen to Cecil to ask what he

had heard.

"Madam, this innocent and pure model, moved by love for thee, told me thou art an arrant whore and that thou bore a son to noble Leicester. I pray thou give her chastisement. Either thou must or have thy honor soiled with the attainer of her slanderous lips."

Holy St. Michael what a change was here! As a painted tyrant the Queen stood there and like a neutral to her will and matter did nothing. But as you often see against some storm a silence in the heavens, the wrack stood still, the bold winds speechless and the orb below as hushed as death, anon the dreadful thunder doth rend the region. So, upon mine honor, thou should have heard the great Queen roar against the fair daughter of Lord Scales.

"By Holy God, thou liest, dishonorable, vicious wench!
We were married to Leicester by a friar,
A tried holy man -- and if our dear love
Were but the child of state, it should be told.
The world should know our love.
Our master and our king of men.
Small glory dost thou win
To frame this public, foul reproach.
Behold the open shame which
Unto us day by day is wrought
By such as hate the honor of our name.
And shalt thou do him shame?
By God, we will cut and mince
The throat that doth call us a common whore!
Like to a Turkish mute
Thou shalt have a tongueless mouth."

Shrieking, Mistress Scales turned and fled, and chasing after her in rage and malice bounded Elizabeth, her sunny locks jouncing down over her temple like a golden fleece. In hot pursuit of the terrified girl the Queen actually runs out of her gown but unheeding sped along in her shift, the courtiers scattering before them like frightened quail. The girl slipped and fell, lying motionless on the floor. To shame her further grasped the skirt of the girl's gown and flipped it up, exposing all, then taking the girl's hair in both hands and banged her head on the floor.

"I'll unhair thy head; thou shalt

Be whipt with wire and stewed in brine,
Smarting in lingering pickle.
I'll spurn thine eyes like balls before me
I will teach thee to slander me --
Thou hast lived too long."

Suiting her action to her murderous rage Elizabeth rose to grasp a dagger from the belt of a nearby courtier. The girl essayed to rise and flee again but Elizabeth was on her and down they went on the slippery floor, the Queen striking at the snow white breasts, the girl pleading for her mercy as she twisted and turned from the fury. Elizabeth heeded her not but because of the slippery floor which would not let her stand, sheathed the dagger and stamped at the girl's breasts. She swooned and lay there like a weary lamb.

Sixteen year old Francis Bacon was present here, and with the rest of the royal court, stood in painful silence, tears in his eyes to see such wrong.

"I swear mine ears ne'er heard such yells, nor mine eyes such fury and confusion horrible. Thou shouldst have seen the poor maid's blood paint the ground, bleeding from the lips!"

Resolution overcoming the training of the young courtier he braved the hateful mask of death and moved to the Queen's side, touching her arm.

"Fair Queen, I kiss your highness' hand. See, oh see what thou hast done! Pause in God's name! Be not as barbarous as a Roman or Greek. Good madam, patience. May not I remove the maiden?"

The wrath of the enraged Queen fell like an earthquake on young Francis' head and all his glories in that women he forever lost. She turned on him with thunder in her voice.

"How now, thou cold blooded slave,
Wilt thou forsake thy mother
And chase her honor up and down?
Curst be the time of thy nativity!
I would the milk thy nurse gave thee
When thou suckst her breast
Had been a little ratsbane!
I am thy mother. Wilt thou stoop now
And this good girl take away from me?"

Amazed, humiliated, aghast, astounded, the youth stood there, speechless. Again the Queen assailed him with the bitter truth.

"Slave! I am thy mother!"

Thou mightst be an emperor but that I will not
Bewray whose son thou art;
Nor though with honorable parts
Thou art adorned, will I make thee great
For fear thyself should prove
My competitor and govern England and me."

With shock piled on shock, the youth's legs gave way beneath him and he sank to the floor.

"Fool! Unnatural, ingrateful boy!" snarled Queen Elizabeth, "Does it curd thy blood to hear me say I am thy mother?"

No word of the Queen's secret was lost on the Italian Jew, Cecil, standing close by, wrapped in the silence of his angry soul. As the Queen stooped over Francis to say "Thou art my son" the fury of his heart in his deformed face portrayed; but he shut up his choler in secret thoughts and began those deep engendered plans that kindled into flame first at Lord Essex's death, and blocked forever Francis' path to the throne. He moved closer to the Queen.

"I am very sorry this mishap occurred."

The Queen composed herself somewhat. "The matter is at an end."

"I will take dishonor upon me and so your honor is saved."

"Sir," she replied to the hunchbacked toad, "That can I not do with my honor, and you less with yours."

Her blunt reply confused the devilish schemer for a moment only, "A princess of such great policy, profound judgement and reputation should not give abroad to the world such a fame, for you will be thought the lady into the dispute for the preservation of your own honor, but if the charge is cast on me of raising this broil the lady will impute it to my rage and no one will go higher."

"I tell thee, let me hear no more!" commanded Elizabeth. "She hath dishonored me; and if she hath forgot the honor and virtue of her sovereign, I will banish her my company and give her as a pray to law and shame. Look thou!" She turned her baleful glare on Mistress Scales, still naked and bleeding on the floor but conscious. "These foul offenders that defile nobility and my honor shall be punished."

"But fair Queen," objected Cecil, "If you will use your sceptre not to control but to kill, the world will question your wisdom."

"Trouble me no more," said the Queen.

"I do repute you every one my foes.
I'll pardon her, but wench
Take heed! Take heed!
Such as thou dies miserably.
We have an ill-devining soul,
And either our eyesight fails, or we, methinks,
See thee now as low
As one indeed in the bottom of a tomb.
Thou mumbling fool,
Utter thy gravity o'er a gossip's bowl,
For here we need it not.
Great God, all our care hath been
To have this secret hid!
And now to have a wretched, puling fool,
A whining mammet in her fortunes tender,
Tell it in company of the whole court!
Thou shalt not house with me.
Dry thine eyes and go! Get thee hence!
I'll pardon thee, but, my lady wisdom,
We hope thou wilt hold thy tongue
And let good prudence
Smatter thy gossip. Go; speak not,
Nor answer us not; or by this hand
We will yet teach thy tongue
Proper wisdom. And thou, my son,
Thou foolish child, a pack of blessings
Light upon thy back.
Speak thou not of this
That thou hast heard, but go.
Speak not; begone! I desire thee
To know no more."

But then the evil monster heaped another curse on poor Francis' head. "Look, let thy lips rot off e'er thou speak of this. Get you gone!"

So there you have the "unhealable, narcissistic injury" which young Francis Bacon suffered at the hands of his mother, and which psychologist Dr. Evans discovered as one of the powerful motivations behind the writing of "The Anatomy of Melchanoly", one of Bacon's earliest non-fiction works. The highly dramatic incident is part of our book, "Young Francis Bacon", published in the early 1960s and now out of print (1977).

EXILED TO FRANCE

Banished from the Queen's presence, young Francis rushed home to his supposed father's house on the Strand, York House, to demand the truth from his supposed mother, Lady Anne Bacon. Reluctantly she verified the facts which the Queen herself had sworn never to reveal to anyone -- that Anne had adopted the little new-born prince-ling to replace her own infant which had died soon after birth -- because Elizabeth could not acknowledge her marriage to Leicester for reasons of state.

At that time Sir Amyas Paulett was preparing to leave London for Dover and a new assignment as ambassador to France. Elizabeth obviously decided it was best for all concerned to get young Francis out of the country for awhile. She was engaged in delicate negotiations with the French government for a proposed marriage to the French prince, Alencon, twenty-one years her junior!

So, in September 1576 Francis was off to a great adventure, riding to the Channel port in the train of the new ambassador. The five days at sea were rough and that experience was woven with great skill years later into the writing of "The Tempest", one of Bacon's last plays. He landed at Calais, Sept. 25, 1576 for a sojourn in France and with the Court which lasted until March 21, 1579, when he was called home on the death of his foster-father, Sir Nicholas Bacon.

It wasn't a big estate for those times and Sir Nicholas had his real son, Anthony, to think of; so Francis didn't get much inheritance. Baconian heretics have taken this as an indication that Nicholas knew very well that Francis wasn't his real son and further that the unacknowledged prince was a gentleman pensioner of the Queen -- though there is no record of regular payments to young Francis. Whatever he received from her it wasn't enough for his expensive tastes; so he had to go to work, taking up again the study of law begun at Gray's Inn before the sudden trip to France. It was the writing of Masques, plays, for performance by young lawyers at holiday revels that got young Francis started as a playwright. Some of these were so well received that they were also performed for the Queen and the Court. The London playhouses were a ready market for good scripts, for which the managers would pay well. It was natural that Francis would turn to this source of revenue which also gave him a good outlet for his creative writing talents. The power

of the pen made him a mover of men even if he had no real political power to carry out his ideas.

THE MASTER OF THE LODGE

There is little but oblique references in print to Francis Bacon's preeminent position in the occult lodges, Freemason and Rosicrucian, of the time; nor of their powerful influence in shaping the moral character of America as we know it today; but it is there for the awakened person who has eyes to see. We have seen the Alban-Bacon soul as an occult scientist in the life as Proclus in Greece. We saw him as a master magician and scientist as Roger Bacon. We saw him as a master strategist, tactician and organizer of men in the life of Hunyadi. All these talents came to full flower in the life of Francis Bacon, the Sly Man of the Fourth Way, who had to do so much of his effective work in secrecy in that life. But this is true of all initiates when they approach the windup of their earthly careers, when they approach the at-one-ment of all their vehicles of consciousness, body, emotions, mind and spirit -- and the Lower is sacrificed to the Higher.

After his mother's death, and the death of his evil nemesis, Cecil, Bacon's public career surged forward to that of the most powerful political figure in the country as Lord Chancellor under James I. But equally powerful jealous enemies succeeded in bringing him down after only a year or two at the top. This, too, was grist for his writer's mill, no doubt, as he poured his heart-break into those mighty dramas which endure to this day.

Bacon must have been really glad to leave England after his shoddy treatment by James's gangster government. His trial, fine and imprisonment, and loss of honors ruined his effectiveness there. There was nothing to do but get out! Not suicide but the Philosopher's Death in 1626. The pallbearers at his mock funeral were all Brothers of his Lodge, no doubt; while he slipped quietly away across the Channel to Holland to carry on his work. It's possible that he was the legendary Father Andrea of the Rosicrucians at the time and may have been responsible for the Rosicrucian Manifesto which popped up suddenly in several places in Europe. Did he make the long sea voyage to the Colonies? To assure establishment of his secret societies as the moral backbone of the nation-to-be? The Lodges of Free Masonry in every American city and town would also be a vehicle of his consciousness, his responsibility for carrying out the will of the Logos in regard to this vast, new land, free of the corruptions of royalty and of a power-hungry priesthood. Millions of advanced souls on this planet were ready to try to live in united harmony, to practice the principle of Brotherhood impossible of accomplishment in Europe with its emphasis on separateness and individuality.

Maria Bauer, wife of Manly Hall, delved deeply into the fascinating possibility that Sir Francis Bacon may have left evidence of his American visit in manuscripts or documents buried under the foundations of old Bruton church at Williamsburg, Virginia. When

the Rockefellers were restoring Williamsburg in the 1930s she only partially succeeded in uncovering the lines of the old church building. Further efforts toward recovering the treasure of information suspected of being hidden there were blocked by the local officials and by the Rockefeller project management.

"MY MEMORY I LEAVE TO THE NEXT AGES"

In her little book, "Foundations Unearthed", Maria concludes with this significant quote from one of Bacon's last published writings:

"I have held up a light in the obscurity of Philosophy, which will be seen centuries after I am dead. It will be seen amidst the erection of Tombs, Theatres, Foundations, Temples, of Orders and Fraternities for nobility and obedience, -- the establishment of good laws as an example to the World. For I am not raising a Capitol or a Pyramid to the Pride of men, but laying a foundation in the human Understanding for a holy Temple after the model of the World. For my memory I leave it to Men's charitable speeches, to foreign Nations and the next Ages, and to my own Country after some Time has elapsed."

That wasn't to be his last physical embodiment, however; but rather than taking birth in the New World of America he turned eastward again to that land where he had known so many military triumphs as Hunyadi, and became a Hungarian Adept, born to the noble family of the Rakoczys some time after 1694. One of their castles is shown on page 19. Again the great enemy was the Roman Catholic Church and the false Christ behind it, Looeamong. Alban-Bacon-Rakoczy's grandfather, Franz Leopold, died a broken man in a vain effort to save his wealthy principality, Siebenburgen, from being taken over and absorbed by the Austrian Empire. His lands were confiscated "for the glory of the Church" of course. His two sons were taken "under the protection" of the Emperor and given a Roman Catholic education. This was around 1688. When Prince Francis came of age the Emperor restored his title and lands to him, with restrictions of course. He married the daughter of a nobleman, Charlotte Amalia. She bore him two sons and a daughter. The second son, George, is our hero, treading the biological path again; but now as an Adept, beyond Good and Evil, who had earned the right to be free of all human restrictions and constraints.

His father gathered sympathetic Hungarian nobles to his cause and intrigued and fought to free his lands and his people from the curse of Roman domination. He failed, as had his father before him. According to Isabel Cooper-Oakley, in her book "The Comte de St. Germain", the two boys "were taken prisoner by the Austrians and brought up as Roman Catholics; they were also forced to give up the dreaded name of Rakoczy. The eldest son, calling himself the Marquis of San Carlo, escaped from Vienna in 1734. In this year, after fruitless struggles, his father died at Rodosto in Turkey, and was

buried in Smyrna. The eldest son then received his father's Turkish pension and was acknowledged Prince of Siebenburgen (Transylvania)."

THE FORTUNES OF WAR

Ironical, isn't it? The ancient enemies, the Turks, became allies in the battle of the Rakoczys to regain their lost lands in eastern Europe! The common cause against Rome. Of course it could be said with considerable truth that Prince San Carlo was being used by the Turks for their own purposes. But George's older brother failed, too, and died forgotten in Turkey. Prince George Rakoczy took the name of the Comte de St. Germain, and wisely chose to cut and thrust with words rather than a sword. His goal was to regain Europe for the true Christ, and failing that, to keep America as a free haven for those brave souls with enough courage to get out from under the corrupt religious dictatorships of Europe -- gangster governments really.

Being on good terms with the Austrian government, St. Germain could move freely among the Chancelleries of Europe, a good Christian knight of diplomacy, working mightily to keep the Catholic nations from destroying each other in endless religious wars. One of his important instruments for higher morality, peace and the arts of civilization was the occult lodges of the Rosicrucians and the Free Masons. Lodge members needed constant encouragement in their search for the Light. A sudden visit from the Hungarian Adept was indeed an inspiration to carry on in spite of all odds.

It should be no surprise, really, that St. Germain would encourage the development of the science of magnetism, human and mechanical, as an important therapeutic development in the coming Age.

ST. GERMAIN AND MESMER

From the memoirs of the Rosicrucian, Graffer, Cooper-Oakley quotes this significant passage:

"An unknown man had come on a short visit to Vienna. But his sojourn there had extended itself. His affairs had reference to a far-off time, namely, the twentieth century. He had really come to Vienna to see one person only. This person was Mesmer, still a very young man. Mesmer was struck by the appearance of the stranger.

"'You must be the man,' said he, 'whose anonymous letter I received yesterday from the Hague.'

"'I am he.'

"'You wish to speak with me today, at this hour, on my ideas concerning magnetism?'

"'I wish to do so.'

"'It was the man who has just left me, who in a fatherly way has guided my ideas in this channel. He is the celebrated Astronomer Hell.'

"'I know it.'

"'My fundamental ideas, however, are still chaotic; who can give me light?'

"'I can do so.'

"'You would make me happy, sir.'

"'I have to do so.'

"The stranger motioned Mesmer to lock the door. They sat down. The kernel of their conversation centred round the theory of obtaining the elements of the elixir of life by the employment of magnetism in a series of permutations. The conference lasted three hours. They arranged a further meeting in Paris. Then they parted."

THE ADEPT AT WORK

Vienna was a center for the Rosicrucians and other Protestant occult societies, such as "The Asiatic Brothers", who had an alchemical lab in the Landstrasse. Franz Graffer relates this experience from his own contacts in the 1780s and 90s:

"One day the report was spread that the Comte de St. Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew his name. Our Adept circle was thrilled through and through: St. Germain was in Vienna!

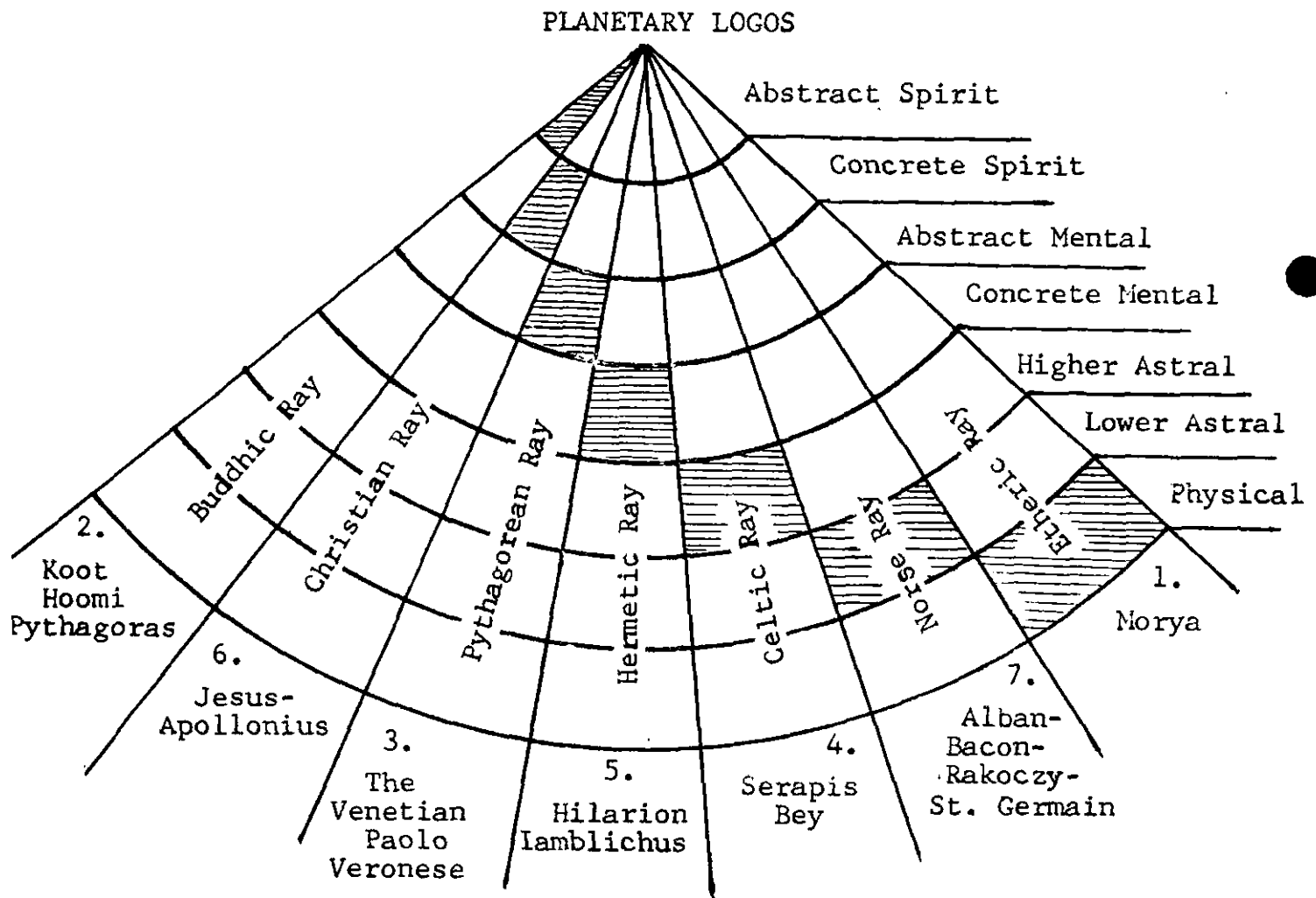
"Barely had Graffer (his brother, Rudolph) recovered from the surprising news, than he flies to Hiniberg, his country seat, where he has his papers. Among these is to be found a letter of recommendation from Casanova, the genial adventurer whom he got to know in Amsterdam, addressed to St. Germain.

"He hurries back to his house of business; there he is informed by the clerk: 'An hour ago a gentleman has been here whose appearance has astonished us all. This gentleman was neither tall nor short, his build was strikingly proportionate, everything about him had the stamp of nobility. He said in French, as it were to himself, not troubling about anyone's presence, the words: "I live in Fedalhofe, the room in which Leibnitz lodged in 1713." We were about to speak, when he was already gone. This last hour we have been, as you see sir, petrified.'

"In five minutes Fedalhofe is reached. Leibnitz's room is empty. Nobody knows when 'the American gentleman' will return home. As to luggage, nothing is to be seen but a small iron chest. It is almost dinner time. But who would think of dining? Graffer is mechanically urged to go and find Baron Linden; he finds him at the 'Ente'. They drive to the Landstrasse, whither a certain something, an obscure presentiment, impels them to drive post haste.

"The laboratory is unlocked; a simultaneous cry of astonishment escapes both; at a table is seated St. Germain, calmly reading a folio which is a work of Paracelsus. They stand dumb at the threshold; the mysterious intruder slowly closes the book, and slowly rises. Well

know the two perplexed men that this apparition can be no other in the world than the man of wonders. The description of the clerk was as a shadow against a reality. It was as if a bright splendour enveloped his whole form. Dignity and sovereignty declared themselves. The men were speechless. The Count steps forward to meet them; they enter. In measured tones, without formality, but in an indescribably ringing tenor, charming the innermost soul, he says in French to Graffer: 'You have a letter of introduction from Herr von Seingalt (Casanova); but it is not needed. This gentleman is Baron Linden. I knew that you would both be here at this moment. You have another letter for me from Bruhl. But the painter is not to be saved; his lung is gone, he will die July 8th, 1805. A man who is still a child called Buonaparte will be indirectly to blame. And now, gentlemen, I know of your doings; can I be of any service to you? Speak.' But speech was not possible.



THE OMNISCIENCE, OMNIPOTENCE AND OMNIPRESENCE OF THE ADEPT

"Linden laid a small table, took confectionery from a cupboard in the wall, placed it before him and went into the cellar. The Count signs to Graffer to sit down, seats himself and says:

"I knew your friend Linden would retire, he was compelled. I will serve you alone. I know you through Angelo Soliman, to whom I was able to render service in Africa. If Linden comes I will send him away again."

"Graffer recovered himself; he was, however, too overwhelmed to respond more than with the words: 'I understand you; I have a presentiment.'

"Meanwhile Linden returns and places two bottles on the table. St. Germain smiles thereat with an indescribable dignity. Linden offers him refreshment. The Count's smile increases to a laugh. 'I ask you,' said he, 'is there any soul on this earth who has ever seen me eat or drink?' He points to the bottles and remarks: 'This Tokay is not direct from Hungary. It comes from my friend Katherine of Russia. She was so well pleased with the sick man's paintings of the engagement at Modling, that she sent a cask of the same.' Graffer and Linden were astounded; the wine had been bought from Casanova.

"The Count asked for writing materials; Linden brought them. The 'Wundermann' cuts from a sheet of paper two quarters of the sheet, places them quite close to each other, and seizes a pen with either hand simultaneously. He writes with both, half a page, signs alike, and says: 'You collect autographs, sir; choose one of these sheets, it is a matter of indifference which; the content is the same.'

"No, it is magic,' exclaim both friends, 'stroke for stroke, both handwritings agree, no trace of difference, unheard of!'

"The writer smiles; places both sheets on one another; holds them up against the window-pane; it seems as if there were only one writing to be seen, so exactly is one the facsimile of the other; they appear as if they were impressions from the same copper-plate. The witnesses were struck dumb.

"The Count then said: 'One of these sheets I wish delivered to Angelo as quickly as possible. In a quarter of an hour he is going out with Prince Lichtenstein; the bearer will receive a little box.'

"St. Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue, his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became re-animated. He made a movement with his hand as if in signal of his departure, then said: 'I am leaving (ich scheide); do not visit me. Once again will you see me. Tomorrow night I am off; I am much needed in Constantinople; then in England, there to prepare two inventions which you will have in the next century -- trains and steamboats. These will be needed in Germany. The seasons will gradually change -- first the spring, then the summer. It is the gradual cessation of time itself, as the announce-

ment of the end of the cycle. I see it all; astrologers and meteorologists know nothing, believe me; one needs to have studied in the Pyramids as I have studied. Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people again set eyes on me. Farewell, I love you.'

"After these solemnly uttered words the Count repeated the sign with his hand. The two adepts, overpowered by the force of such unprecedented impressions, left the room in a condition of complete stupefaction. In the same moment there fell a sudden heavy shower, accompanied by a peal of thunder. Instinctively they return to the laboratory for shelter. They open the door. St. Germain is no more there.

"'Here,' continues Graffer, 'my story ends. It is from memory throughout. A peculiar irresistible feeling has compelled me to set down these transactions in writing once more, after so long a time, just today, June 15th, 1843.'

Like all students of the Western Mystery Tradition, Mrs. Cooper-Oakley longed for a personal visit with the Master. In his book, "Magicians, Seers and Mystics", Maurice Magre writes that around 1900 her search for Prince Rakoczy-St. Germain led her to live "for a time near the castle of Kolochvar, in Rumanian Transylvania, where she hoped to find him, on evidence which is unknown to me. But she never found him."

It seems likely that Kolochvar is the name of the Rakoczy castle pictured on p.19. We have heard of one Theosophist, Knudsen, who was invited there and did meet the Regent of the West face to face, seated quietly in an alcove at the end of one of the corridors. No doubt this has happened to many another student and initiate who, like Graffer and Baron Linden, had earned the right to such a meeting. Those who yearn for such a physical meeting are more likely to be of the devotional type. The Hermeticist knows that to think of the Master is to be in His presence, and union with His consciousness takes place easily at the Abstract Mental level charted on page 44.

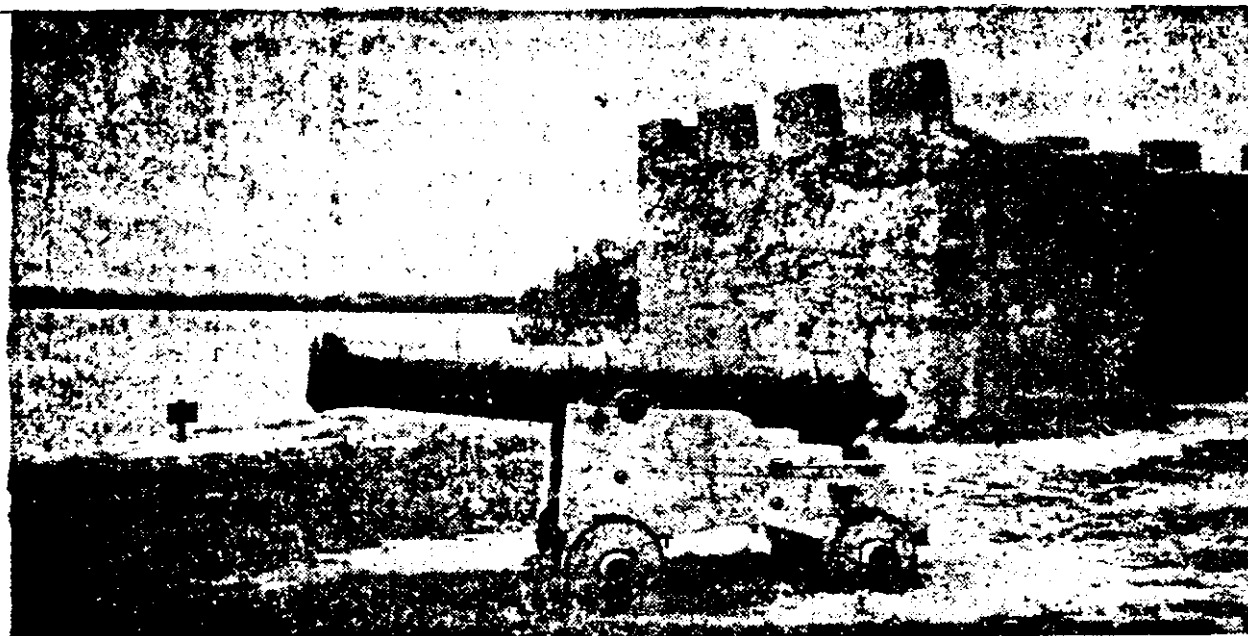
We developed the chart of the Rays from Theosophical material and from the writings of Dion Fortune about Occult Societies and their work. It shows St. Alban-Bacon-Rakoczy-St. Germain among His peers in the Occult Hierarchy of the planet, as the Star Logos or Chohan of the Seventh Ray, of Ceremonial Magick. Some of the other Masters listed there are known publicly for a life of historical significance, others are not -- at least in the Western world. The Venetian Chohan or Star Logos, of the Third Ray, was known as Paolo Veronese in that 16th Century life in northern Italy, 1528-1588. His real name was Paolo Caliari and his paintings were famous. I believe the Third Ray is my Ray, the Ray of Philosophers. The study of the Rays and their profound influence on mankind is a vast subject. Let us say here only that the Sixth Ray of Jesus is waning in influence

influence, in the Western world at any rate, after two thousand years of dominance of the devotional mysticism which characterizes it. The Seventh Ray, the Ray of St. Germain, is coming into its own. This is more mental than devotional, with emphasis on Hermetic Science as you can see today in the development of what is called Parapsychology generally. All such studies were forbidden by the Church. Anything which threatened the hypnotic control of the masses by the priesthood was anathema! This brief review of the lives of St. Alban-Proclus-Bacon-Rakoczy shows that all of them were dedicated to this one end, to break the spell laid on mankind by its power-hungry priests. It has been a never-ending battle down through the centuries, a labor of Love.

THE BATTLE OF BLOODY MARSH

Students of the Mysteries might wonder why we include here a picture of an old American fort, Fort Frederica on St. Simon's Island off the coast of Georgia? We do this because it reminds us of the continuing battle for Light and Freedom carried on by Prince Rakoczy-St. Germain from the Inner Planes. It was the intention of the Hierarchy of the Roman Catholic Church to place all of the North American continent under its control, through the aggressiveness and greed of the French Catholics in Quebec and Louisiana, the Spanish Catholics in Florida, and the English Catholics settled by Lord Baltimore in the Maryland colony. In the early 1700s the immediate aim was to bring the Atlantic coast under total Catholic control by linking up the three groups.

Anticipating this move Rakoczy-St. Germain inspired Gen. James



REMNANT—Ft. Frederica on St. Simons was built by Georgia founder Gen. Oglethorpe in 1736.

Photo by John Koenig Jr.

Oglethorpe with a scheme for settling wild Georgia with a colony of Protestants! It would provide "an asylum for poor debtors in London prisons", for political victims of the Catholic Stuarts of England, and of other corrupt Catholic dictatorships on the Continent. This is where your speaker's ancestors come in, on my mother's side. Hansard is a good old English name and Hansards were among the earliest settlers of Georgia. If they weren't actual jailbirds in London for liberal, even radical political views, they certainly left England along with other dissidents because of the corruption and lack of freedom under the Stuarts.

THE MASTER'S WILL

The England which had driven Francis Bacon from its shores in 1626 was responding to His will in 1732 a little over a hundred years later! Parliament voted a grant of £10,00 and a charter to Oglethorpe. His first group was made up of German Lutherans, Piedmontese, Scottish Highlanders, Swiss, Portuguese Jews and Englishmen. The protesters landed at Savannah in 1733. They were joined later by previous settlers from the Carolinas and Virginia. By 1742 when the Spanish Catholics made their move northward with 3,000 men, Oglethorpe was ready with 900 men at Ft. Frederica on St. Simon's Island, which had been built in 1736. The free men won decisively, losing only one Highlander to a heart attack in the excitement. The Spanish lost hundreds, thus ending the Church's vain attempt to preserve all of the Atlantic coast for the glory of Rome.

Out here in California the result was the same though the method chosen was quite different. Sir Francis Drake claimed this coast for the Queen in 1578, during his famous voyage around the world; but it was the Spanish who colonized it and enslaved the Indians for the glory of the Church. Our home in Vista is on what was once Church land, part of the San Luis Rey Mission at Oceanside, founded by a religious fanatic named Father Junipero Serra. Gold was used to break the Catholic hold of the Pacific coast. After its discovery at Sutter's Mill near Sacramento in 1849, hordes of gold-crazy Yankees came swarming over the Rockies and around the Cape of Good Hope. These freedom-loving Americans overwhelmed the petty Spanish dictatorships of California by sheer numbers and laughed them into the oblivion they deserved.

My good friend Lao Tse of the Inner Circle reminds me that the Chinese laborers who were brought here to work on the western end of the construction of the Union Pacific Railroad were also "infected" with British-American ideas of political and religious freedom -- as were the ones who were brought to Hawaii by the sugar planters to work in the cane fields. During our last years in Honolulu Mrs. Crabb and I rented a cottage on the grounds of what had been the old Mills English School at Nuuanu and Judd Sts. It was there in the 1880s that the Father of the Chinese Revolution, Sun Yat Sen, as a boy, learned those principles of political and religious freedom,

of fair play on the athletic field and good sportsmanship, which as a man he took back to China to share with his people. Like the millions who fled the despotisms of Church and State in Europe, to come to America, millions of Chinese were ready to throw off the shackles of blind obedience to the despotic Manchus and to the corrupt Confucian and Buddhist priesthoods. Sun Yat Sen lit the fires of freedom in China.

Freedom from what? Freedom from the discipline, the despotism of Form. That's what these classes and lesson in the Cabala are all about, learning to free ourselves in an intelligent way from the constrictions of life in a body, of life on a physical planet; and anyone who has come to the Fourth Way, the Way of the Spirit, is getting ready to wind up his human evolution -- so he -- or she -- can start their super-human evolution! Free yourself from control by the Gods without. Develop self-control and be governed by the God within!

APPENDIX I

THE FAMOUS HISTORY OF FRIAR BACON

Edited by Edmund Goldsmid

From Goldsmid's Introduction: "Roger Bacon (1214-1294 A.D.) whose light, like that of a most brilliant phenomenon, was too bright for merely human eyes, in that dark age of ignorance, created himself enemies by the splendor of his talents, and the popular prejudice was eagerly seized up and augmented by the craft and contrivance of the dissolute and ignorant clergy, whose vices he had attacked. Thus arose the following fable, which has now for centuries (1886) amused and astonished 'the great vulgar and the small'."

We found a copy of Goldsmid's work in the Minneapolis Public Library in the 1930s and copied out the following "legend" which Goldsmid himself reproduced from "a drama on the subject from the fertile pen of the unfortunate Robert Greene, printed in 1615". Now, as a Baconian Heretic, we believe that Greene was one of the pen names of Sir Francis Bacon; and the little drama was one of the many turned out by the lawyer-poet. Furthermore, we believe that Francis was a later incarnation of Roger; so he was dramatizing an incident from his earlier life in England. Roger Bacon was an initiate in the Western Mystery Tradition, of the Brotherhood of Luxor; so besides being a great scientist, he was an operating magician, learned in the Cabala and the ritual workings of that occult system. To one who knows, the display of magickal power before King John and his court is no legend but a statement of fact.

THE HISTORY

"Of the Parents and Birth of Fryer Bacon, and how he addicted himselfe to Learning.

"In most men's opinions he was borne in the West part of England and sonne to a wealthy Farmer, who put him to Schoole to the Parson of the Towne where hee was borne; not with intent that he should turn Fryer (as he did) but to get so much understanding, that he might manage the better that wealth hee was to leave him.

"But your Bacon tooke his learning so fast that the Priest could not teach him any more, which made him desire his Master that he would speake to his Father to put him to Oxford, that he might not lose that little learning that hee had gained. His Master was very willing so to doe; and one day meeting his Father, told him that he had received a great blessing of God, in that He had given him so wise and hopeful a child, as his sonne Roger Bacon was (for so he was named) and wished him withall to doe his duty, and to bring up so his Child, that hee might shew his thankfulness to God, which could

not better be done than in making of a Scholler; for hee found by his sodaine taking of his learning, that hee was a childe likely to prove a very great Clerke. Hereat old Bacon was not well pleased (for hee desired to bring him up to Plough and to the Carte, as hee himselfe was brought) yet hee for reverence sake to the Priest, shewed not his anger, but kindly thanked him for his paines and counsel, yet desired him to speake any more concerning that matter; for hee knew best what best pleased himselfe, and that he would doe; so they broke off their talke and parted.

REFUGE IN THE CLOYSTER

"So soone as the old man came home, hee called to his Sonne for his bookes, which when hee had, he lock'd them up, and gave the Boy a Cart whip in the place of them saing to him: Boy, I will have you no Priest; you shall not be better learned than I. You can tell now by the Almanack when it is best sowing Wheat, when Barly, Pease, and Beane; and when the best libbing is; when to sell Graine and Cattell I will teach thee; for I have all Faires and Markets as perfet in my memory as Sir John our Priest has Masse without Booke. Take thee this whip, I will teach thee the use of it. It will be more profitable to thee than this harsh Latin; make no reply; but follow my counsell; or else by the Masse thou shalt feelee the smart hand of my anger.

"Young Bacon thought this but hard dealing, yet would hee not reply, but within six or eight dayes hee gave his father the slip and went to a Cloyster some twenty miles off, where he was entertained and so continued his Learning. In small time hee became so famous that hee was sent for to the University of Oxford, where hee long time studied, and grew so excellent in the secrets of Art and Nature that not England onely but all Christendom admired him.

WONDERFUL THINGS SHOWED THE KING AND QUEENE

"The King being in Oxfordshire, at a Nobleman's house, was very desirous to see this famous Fryer, for hee had heard many times of his wondrous things that hee had done by his Art; therefore hee sent one for him to desire him to come to the Court. Fryer Bacon kindly thanked the King by the Messenger, and said that hee was at the King's service and would suddenly attend him. . .

"The King kindly welcomed him and said that hee long time had desired to see him; for hee had as yet not heard of his life. Fryer Bacon answered him that fame had belide him, and given him that report that his poore studies had never deserved, for hee beeleeved that Art had many Sonnes more excellent then himselfe was. The King commended him for his modesty, and told him that nothing did become a wise man lesse then boasting; but yet withall hee requested him now to be no niggard of his knowledge, but to shew his Queene and him some of his skill.

"I were worthy neither of Art nor knowledge," quod Fryer Bacon, 'should I deny your Majestie this small request; I pray seat your-

selves, and you shall see presently what my poore skill can performe.'

"The King, Queene and Nobles sate them all down. They having so done, the Fryer waved his wand and presently was heard such excellent Musicke that they were all amazed, for they all said they had never heard the like.

CONTROL OF ALL FOUR SENSES

"'This is,' said the Fryer, 'to delight the sense of hearing. I will delight all your other sences ere you depart hence.' So waving his wand againe, there was lowder Musicke heard, and presently five dancers entered, the first like a Court-laundresse, the second like a footman, the third like a usurer, the fourth like a Prodigall, the fift like a Foole; these did divers excellent changes, so that they gave content to all the beholders, and having done their dance, they all vanished away in their order as they came in.

"Thus feasted hee two of their sences. Then waved hee his wand againe, and there was another kind of Musicke heard, and whilst it was playing, there sodainely before them a Table richly covered with all sorts of delicacies; then desired hee the King and Queene to taste of some certaine rare fruits that were on the Table, which they and the Nobles there present did, and were very highly pleased with the taste; they being satisfied, all vanished away on the sodaine.

"Then waved his wand againe, and sodainly there was such a smell, as if all the rich perfumes in the whole world had been there prepared in the best manner that Art (magickal Art) could set them out; whilst hee feasted thus their smelling, hee waved his wand againe, and there came divers Nations in sundry habits (as Russians, Polanders, Indians, Armenians) all bringing sundry kindes of Furres, such as their countries yeilded; all of which they presented to the King and Queene. . . "

Friar Bacon must have had a couple of materializing mediums nearby, and in trance, to produce such real illusions for the Court; and of course he had the help of the Elementals of the four Elements: Earth, Water, Air and Fire. Bacon developed his magickal skills in a previous life, as philosopher-magician Proclus in Fifth Century Athens. In that life he had initiations in both the Greek and Egyptian Mysteries. There were active Lodges in Memphis, Thebes and Luxor then, to which one could go for training, practice and initiation.

In modern times an initiate in the Eastern Mystery Tradition produced similar phenomena in upstate Vermont. It was 1874 and Helena Petrovna Blavatsky, after taking initiations in an occult Lodge of Tantric Buddhism in Tibet, was sent to America to found a School of Occult Philosophy. An organizer was needed to help her. He must be of opposite polarity for balance. The Mahatmas of the Himalayas had one ready in the person of lawyer-Col. H.S. Olcott. His reputation for bravery and emotional control under fire had been established in the closing days of the Civil War, in the Peninsula cam-

paign in Delaware-Maryland. After the war he settled down to a career in commercial law in New York City. He was in his early forties when Spiritualism became the rage. The Masters were pushing it because it was needed as a counterbalance to the hard materialism of the times. Olcott heard of the spectacular materializations at the seances of the Eddy brothers, farmers living near Chittenden, Vermont. He took time off from his law practice, went to Chittenden, observed the seance phenomena over several days, came away convinced of their genuineness, and wrote his experience up for the New York "Sun" on his return.

THE OMNISCIENT PRESENCE OF THE MAHATMAS

Olcott writes that his story "was copied pretty much throughout the whole world, so grave and interesting were the facts". Here was the first indication of the Invisible Forces at work in the life of Henry Steele Olcott. The editor of the New York "Graphic" saw a real news find here and contracted for Olcott to return to the Eddy homestead with an artist, Mr. Kappes, to do an illustrated series on the materializations, one of which you see reproduced here. A fid-



dle is levitated into full view behind the curtain, above which a materialized hand shows, and another materialized hand writes a message on a slate held by Olcott or some other sitter. The woman sitting at left is H.P. Blavatsky; for she had been brought to Chittenden by curiosity aroused by Olcott's letters in the "Graphic". He was there twelve weeks in all. As she said later, "the public were growing so interested in these that it was sometimes impossible

to find a copy of the paper on the bookstalls an hour after publication, and she had paid a dollar for the last issue". Two cosmopolitans in a rustic setting -- they spoke in French -- Olcott and Blavatsky obviously renewed a friendship which had begun in a previous life.

"It was the voice of common sympathy with the higher side of man and nature; the attraction of soul to soul, not that that of sex to sex. Neither then, at the commencement, nor ever afterwards had either of us the sense of the other being of the opposite sex. We were simply chums; so regarded each other, so called each other. . . "

Olcott was a metaphysical kindergardener at the time. He could not possibly have understood, or believed, that Blavatsky used her occult powers as an initiate to control the phenomena upon her arrival.

It wasn't until years later that she dared reveal this control to him, or that he was ready to accept it!

A DEVILISH LOOKING NEGRO SORCERER

"Up to the time of H.P.B.'s appearance on the scene," writes Olcott in "Old Diary Leaves", "the figures which had shown themselves were either Red Indians, or Americans or Europeans akin to visitors. But on the first evening of her stay spooks of other nationalities came before us. There was a Georgian servant boy from the Caucasus; a Mussulman merchant from Tiflis; a Russian peasant girl, and others. Another even there appeared a Kourdish cavalier armed with scimitar, pistols and lance; a hideously ugly and devilish-looking negro sorcerer from Africa, wearing a coronet of four horns of the oryx with bells at their tips, attached to an embroidered, highly coloured fillet which was tied around his head; and a European gentleman wearing the cross and collar of St. Anne, who was recognised by Madame Blavatsky as her uncle.

"The advent of such figures in the seance room of those poor, almost illiterate Vermont farmers, who had neither the money to buy theatrical properties, the experience to employ such if they had had them, nor the room where they could have availed of them, was to every eye-witness a convincing proof that the apparitions were genuine. At the same time they show that a strange attraction to call out these images from Asiatics call the Kama-loka attended Madame Blavatsky. It was long afterwards that I was informed that she had evoked them by her own developed and masterful will. . . ."

So, the spectacular magickal phenomena created by Friar Roger Bacon for King John and his Queene becomes more acceptable, does it not? Did the Friar also have a working partner of the opposite polarity somewhere in the background? We'll never know, but in this exposition of the Sly Man (or Woman) of the Fourth Way we must refer to the shrewd observation of Dion Fortune that "the rightly trained occultist will refrain from certain kinds of work if he is unable to obtain a complete circuit for the cosmic force".

THE ESOTERIC PHILOSOPHY OF LOVE AND MARRIAGE

She writes in the book of the above title: "The most important work is done by the pair, not by the solitary worker, who is always more or less unstable, and nothing in occultism is more undesirable than instability. For such work the closest sympathetic rapport of the higher nature is necessary, and such intimacy and propinquity is only sanctioned by our society when it has been regularized by marriage. . . . It is possible for a man and a woman to work together for a life-time without having recourse to the physical plane, but it is only highly evolved and disciplined natures that are capable of such restraint, and people who undertake a partnership that cannot, if necessary, be placed upon the basis of legal marriage, should realise they have set themselves no light task."

Conceiving and giving "birth" to the Theosophical Society was

"no light task" for this Russian-American pair but they did it; and the "child" of their spiritual marriage was a world-wide organization supplying the Light of occult knowledge to hundreds of thousands of seekers.

A COSMIC MATING

Focussed cosmic forces require a cosmic mating, according to Dion Fortune, "which is a mating not of personal love but of capacity for service along the same lines of power. No love may enter into the union at the outset; indeed, it may be a union of complete strangers, although out of the deep harmony necessary for the formation of a circuit, love may grow.

"The Cosmic Tie is a union that is entered into by two individuals for the purpose of performing certain occult work that can be carried out only by two units functioning in polarity; it has nothing whatever to do with love or attraction as ordinarily understood. It is motivated by service and nothing else; it is partnership entered into for the sake of the work to be performed. The participants in the union do not choose their partners, they offer themselves for service to the Master on the inner planes, whose pupils they are; and by the Wisdom of a higher plane they are mated with regard to their qualities and capacities for service according to Ray-colour.

"The essential difference between the Karmic and the Cosmic Tie lies in the fact that the Karmic Tie begins upon the lowest plane (of sexual attraction) and works upwards as body after body comes into function; whereas the Cosmic Tie begins upon the highest plane and works downward. The Karmic Tie is part of the normal discipline of evolution; the Cosmic Tie is supernormal in that it belongs to a different code of laws altogether to that which governs the general order of mankind; it is one of the Greater Mysteries and, as such, is reserved for initiates. It is only referred to here because so many are essaying these mysteries without initiation -- are experimenting with great natural forces in entire ignorance of their nature and potency, and therein lies danger."

We have no way of knowing now how polarity was established and maintained by Friar Bacon in that most useful and productive life in the 13th Century. Perhaps where a chaste and celibate life is demanded of some one who has joined a monastic order, the polarity is vertical, between Lower Self and Higher Self, rather than horizontal as between man and woman on the physical plane; nevertheless, Dion Fortune's observations on the completion of an effective electro-magnetic circuit (human) based on the proven flow of energy between positive and negative poles is most appropriate here. It should be well remembered and thoroughly understood by the student, keeping in mind the admonition of Miss Fortune's adept teacher: "Only those who are rightly married can go on to the higher degrees."

"discovery: the most valuable manuscript in the world"

APPENDIX II

By Stewart Robb

Phenomena Magazine
1123 Broadway
New York, NY 10010
July, 1971

Change has become alive. Many facets of this living force are aimed at fighting disease—the disease of stagnancy, of status quo-ism, of "legend".

Every part of our structure is chipping away: sometimes with the redundancy of older visions; sometimes with the extravagance of anarchism; and sometimes whole entities are turned about in complete metamorphosis.

In this deluge of change a voice is being heard—a voice almost four centuries old—a voice which is clamoring for the attention it deserves. This is the voice of Sir Francis Bacon. Bacon's voice is manifesting itself as that of William Shakespeare's.

Stewart Robb, a dedicated scholar and spokesman for obscure, yet ubiquitous causes has heard the voice of Bacon, and exclusively to PHENOMENA has firmly called Shakespeare Bacon, has chipped away at another corner of our structure, and has added a poignant force to the effective vitality of change.

If an original manuscript of one of the Shakespeare plays was discovered, the scholars of the world would call it the Find of the Centuries.

With reason. Most scholars believe the original manuscripts no longer exist. At least the whereabouts of any such treasures are unknown.

However, there is ONE place on earth—and one only—where it is known that Shakespeare manuscripts did exist.

That place is in a portfolio that once belonged to Sir Francis Bacon!

Unbelievable as it may seem, a packet cropped up that bore all the marks of having been made to order for the Baconians—those strange people who believe that the great lawyer, philosopher, and counsellor to Elizabeth the First was the concealed author of the greatest plays in the world. In 1867 a find was discovered in Northumberland House which set the Shakespeare scholars on their ears. Appropriately enough,

it is known as the Northumberland House Manuscript. The orthodox scholars, known as Stratfordians—because to them Hamlet was written by Will Shakspeare (so he spelled it) of Stratford-upon-Avon—wanted to ignore the discovery, but dared not. Some of them suspected a forgery, and said so. The Baconians were ready for the defense, but there proved to be no need for them to step into the breach, for scholars who believed unquestioningly that Shakespeare was Shakespeare and Bacon Bacon quickly set the manuscript's authenticity beyond cavil.

Between the portfolio's covers were (mainly) miscellaneous works of Bacon, among them copies of speeches written for other statesmen, some essays, and even private letters. It is believed the portfolio had been in the custody of Sir John Davies, an amanuensis of Bacon's, for the front cover page appears to be in his handwriting. Penned on the back cover are the words,

"For the Presse," that is, for the printing press. The front cover is fascinating. The name Francis Bacon is scribbled on it several times, as is the name William Shakespeare, plus a variant line (not used) from the Bard's early Venus and Adonis. And to cap all, under

A Table of Contents of Workes by Francis Bacon are included

Richard II

Richard III

The plays were not in the found portfolio (were they "For the Presse?") but obviously had at one time reposed there.

Certainly, no Baconian worth his salt should ever allow a Stratfordian to forget the existence of the Northumberland House Manuscript.

Well, although the world seems to have missed out in obtaining the Bard's original manuscripts of Richard II and Richard III, there is powerful evidence that it has not missed out in the obtaining of a scene of a play, also discovered in the portfolio. The scene was:

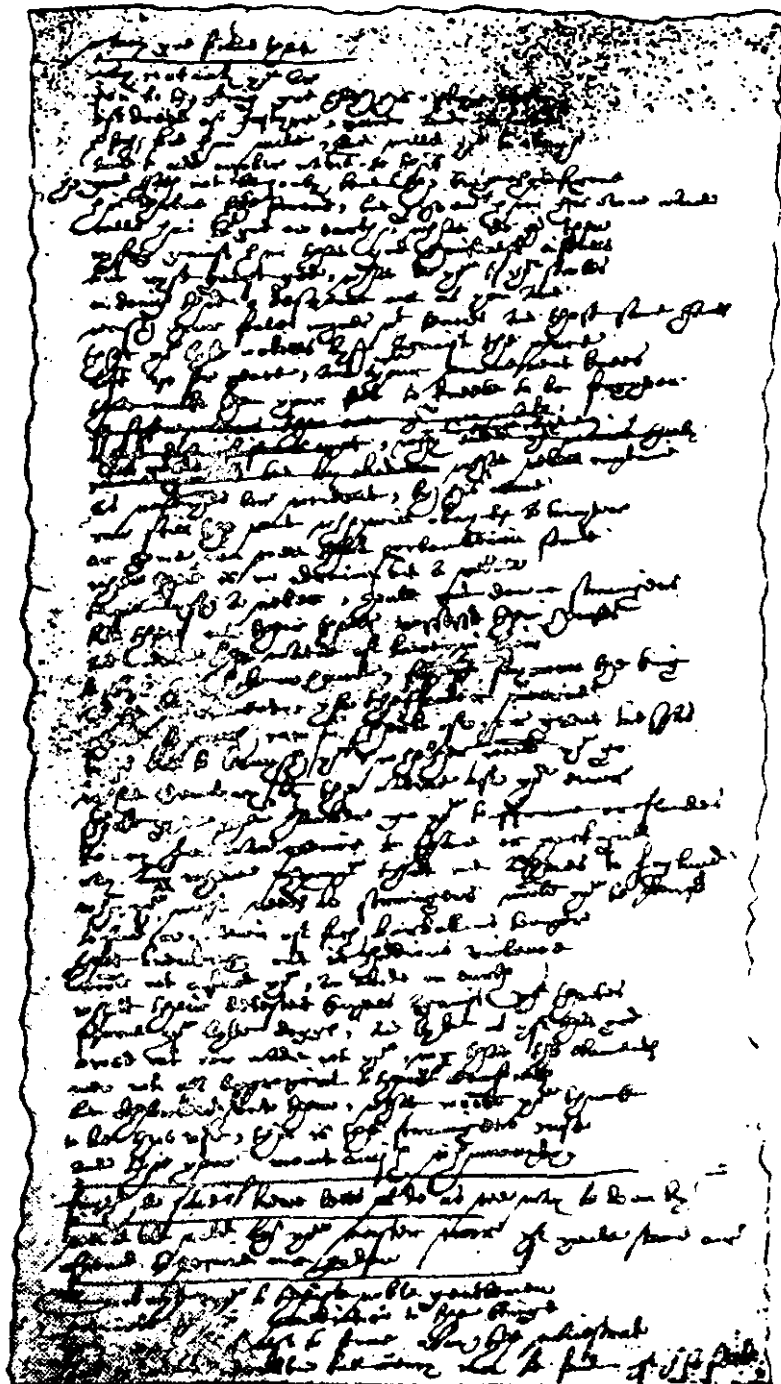
- (a) of Shakespeare's authorship, according to the consensus of orthodox opinion,
- (b) in the actual handwriting of Bacon

The evidence of (b) will be presented in the course of the present article.

The dramatic work in question is known as "The Playe of Sir Thomas Moore" (More). Scrutinizing scholars recognize five of the six scripts of the authors of the surviving manuscript. They were: Anthony Munday, who was probably its original drafter; three Thomases, all well-known Elizabethan dramatists—Kyd, Heywood, Dekker; Henry Chettle; and, most important of all, a Mysterious Unknown who contributed only one superb scene of 147 lines to this otherwise not too distinguished drama. This scene,

known popularly as the Insurrection Scene, is believed by the consensus of Shakespeare scholars to have been written by the Bard, and some of them think the scene is even in his handwriting. It is referred to now as Hand D.

The More play was written in the Spring of 1593, but it was not allowed to be performed. And thereby hangs a tale. At this time anti-foreign feeling was high in the Metropolis of not so Merrie England. French Huguenot and Fleming refugees were pour-



Fragment of manuscript of the play "Sir Thomas Moore" now H 200 MS. No. 7368, in the British Museum, claimed by some controversialists to be in the handwriting of Will. Shakespeare of Stratford-on-Avon.

ing into London. In May the Queen's advisers were seriously engaged by complaints and "libels" against the aliens. These libels, some of which were extremely inflammatory, printed placards in prose and verse were nailed or pasted up on walls, posts, and sides of buildings. A typical one demanded the strangers depart the realm "between this and the 9th of July next," or "Apprentices will rise, to the number of 2336, and all the Apprentices and Journeymen will down with the Flemings and strangers. . ." On the wall of the Dutch Churchyard one most offensive poem was posted, a surviving quatrain of which reads:

You Strangers, that inhabit
this land,

Note this same writing, do it
understand;

Conceive it well, for safe-
guard of your lives,

Your goods, your children,
and your dearest wives.

A threat like this was particularly vicious, for it glanced at harm to the innocent foreigners' wives and children.

Not that the populace was without grounds for complaint. Several years before, the Queen had prohibited the erection of new buildings, and now the foreigners were overcrowding the city, forcing up rents and commodity prices, and diminishing the amount of work available for Englishmen. On March 12th, Robert Cecil in the House of Commons had moved for the relief of the begging poor.

But the Government was more enlightened than the populace. In April of 1593, according to the Acts of the Privy Council of England, when "a lewde and vyle ticket or placarde" was set up upon some post the Lord Mayor "was requested to have the guilty person apprehended and tortured if he did not explain his meaning and identity of accomplices."

The Council ordered a Com-

mission to use "extraordinary pains" to apprehend racists. According to an Elizabethan chronicler, "The Court upon these seditious motions took the most prudent Measures to protect the poor strangers and prevent any Riot or Insurrection. Several young men were taken up and examined about the Confederacy to rise and drive out the strangers, and some of these rioters were put into the stocks, carted and whipt for a terror of other Apprentices and Servants."

It was in the midst of this ugly atmosphere that the little group of previously mentioned Elizabethan dramatists intended to launch their inflammable drama on the Rise, Greatness and Fall of Sir Thomas More. Palpably with malice aforethought, for as Samuel Tannenbaum says: "The play was obviously intended to stir the citizens of London to rebellion." It had nasty things in it. In Act One, Scene One, one of the characters prepares a "bill" to "the worshipfull Lords and maisters of this Cittie," calling their attention to "the great importable hurts, losses and hinderances, whereof proceedeth extreame povertie to all the King's subjects, that inhabite this Cittie. . .for so it is that Aliens and straungers eate the bread from the fatherless children and take the living from all the Artificers. . .whereby povertie is so much encreased that every man bewayleth the miseries of other, for craftsmen be brought to beggerie and Merchandes to needinesse."

In such tossing times to prepare for performance a play on the Life and Times of More was a diabolically clever way to incite the citizens against the foreigners, for in the great statesman's time, in 1517, there erupted the notorious Ill May-Day riots, which were also directed against foreigners, namely the Lombards. In the More play the rioters are treated sympathetical-

ly. But their words would have been inflammatory to an already exasperated and partly racist audience:

"Let's beat them down, and bear no more of these abuses."

"These saucy aliens. . .will pay for it soundly."

"If men's milkie harts dare not strike a straunger, yet women will beat them downe."

"Add rage to resolution, fire the houses of these audacious strangers."

And all this was against innocent refugees whose only desire was to be able to earn an honest living and bring up their families in a land of the free.

Fortunately the play never made the boards. It first had to be submitted to the royal censor, Edmund Tylney, Master of the Revels. He was quite shocked at the tone of it and scotched it with his strongly expressed disapproval. It came back to the playwrights much marked up, and without "Allowance" for performance. Scenes were partially cancelled, and in some cases replaced with new or rewritten ones, which were "added on inserted leaves or on strips pasted over old matter." Tylney made many "reformatations" and inserted instructions for others. He altered general references to the "strangers," to make them apply only to the Lombards, which was historically correct and removed offense to the contemporary foreigners.

But Tylney caused something else to be done to the play, which was of vastly more importance than he knew. A master dramatist was called in, who re-oriented the play by adding a powerful scene of 147 lines now known as the Insurrection Scene, which was a trenchant rebuke to any in an audience who might be anti-foreign or racist. In this scene, Thomas More, as under-sheriff of London, addresses an unruly mob with masterly and quelling eloquence, catching the

conscience of the commoners with noble exhortations of obedience to authority divine.

Shakespeare scholars see the unmistakable stamp of the mind of the Master in the scene where "man for all seasons" More bids the reckless rebels come to terms with their consciences and their God and learn Christian humility and a desire for law and order. Professor A. J. Rouse says of More's speech:

"It is exactly the treatment Shakespeare always metes out to the mob... What Moore has to say is what Shakespeare enforces in play after play: the necessity of order and obedience if there is to be any civilized life in the land."

Here is typical Bard:

Moore

Let me set up before your thoughts, good friends,
On supposition; which if you will mark,
You shall perceive how horrible a shape
Your innovation bears: first, 'tis a sin
Which oft th'apostle did forewarn us of,
Urging obedience to authority;
And 'twere no error if I told you all,
You were in arms 'gainst your God himself.

Rebels

Marry, God forbid that!

Moore

Nay, Nay, certainly you are;
For to the King God hath his office lent,
Of dread, of justice, power and command.
Hath bid him rule and will'd you to obey;
And to add ampler majesty to this,
He hath not only lent the King his figure
His throne and sword, but given him his own name,
Calls him a god on earth.

It was only a step—which at the time was logical and wish-

ful—from the conviction that the famous Insurrection Scene was by the Bard to the persuasion that the surviving handwriting was his also. Shakespeare scholars took this step.

The first to do so appears to have been Richard Simpson, in his edition of *The Play of Sir Thomas Moore*, published in 1871. A year later, James Spedding, famous Bacon scholar (but an anti-Baconian), followed suit.

The theory was revived with acclaim by Sir Edward Maunde Thompson in *Shakespeare's Handwriting* (1916), in which a detailed attempt was made to identify Handwriting D with the surviving signatures of the Stratford business-man. In 1923 he returned to his argument in the Cambridge publication of *Shakespeare's Hand in the Play of Sir Thomas Moore*, which contained contributions by well-known Shakespeare scholars who endorsed his endeavor: A. W. Pollard, J. D. Wilson, W. W. Greg, and R. N. Chambers. Greg later became a drop-out.

The book impressed the world. Written by a galaxy of eminent scholars, it was reviewed widely and favorably. It succeeded in convincing many men of letters—particularly the Shakespeare scholars—primarily anti-Baconians—that the three folio-page Addition in the Play of Sir Thomas Moore was in the veritable hand of the Bard of Avon. Glory be! The New York Times called the Three Pages "the most important discovery in the history of literature," echoing the book's statement: "The most valuable manuscript in the world."

Now, if this "most important discovery" was what the learned Stratfordians thought it was, it was a body blow to Baconianism. For consider:

A. If the Addition was written by the hand that conceived Hamlet and Romeo and Juliet

B. And if that hand also

penned the Shakspeare signatures

C. Shakspeare of Stratford penned the plays.

And where would that leave Bacon?

But almost from the outset the vaunted "proof" ran into difficulties. Scholars who knew something about handwriting quickly saw that the evidence of identity was non-existent. G. G. Greenwood, British scholar, on the heels of Thompson's book followed with *The Shakespeare Signatures and Sir Thomas More*, while in America, handwriting authority Samuel Tannenbaum, whose monograph, *The Handwriting of the Renaissance is a classic on the subject*, delivered Thompson's evidence a fatal blow with his *Shakespeare's Unquestioned Autographs and The Addition to Sir Thomas More*. He found 25 points of essential difference between them, some glaring, though ignored by those who wished desperately to believe the world now possessed a manuscript of the World's Greatest Writer. Said Tannenbaum: "In five (83.3%) of his unquestioned autographs Shakespeare did not link the h to the a in his surname... In the 3 pages of the Addition the ligated ha occurs sixty-six times and only in 14 instances (21.2%) are the h and the a disconnected." And the k's he found quite different. After the most detailed and circum-spect examination, the calligraphist concluded:

"On the basis of Shakespeare's extant 7 autographs the test of handwriting is at present overwhelmingly against the assumption that he wrote those 3 pages."

From long study of the manuscript Tannenbaum must have developed an interest in the problem of the identity of Hand D, for he went through countless examples of handwriting from the Bard's contemporaries. But he could not find the mysterious

author. He wrote:

"Careful comparison of the penmanship of folios 8 and 9 with the handwritings of the dramatists writing between 1550 and 1650 as these are depicted in Dr. Greg's English Literary Autographs, leaves no room for doubt that the revised insurrection scene was not written by any one of these."

He should have looked for a man of letters who was also a lawyer. A curious admission by Maunde Thompson would have afforded a clue:

"The fact remains that the style of writing of the first two pages of the Addition certainly does convey the impression of training, at least in some degree in the formal style of the scrivener, and this impression is enforced by the employment of certain formal contractions and abbreviations of words which were in common use among lawyers and trained secretaries of the day."

Bacon was a lawyer: the man of Stratford was not.

The solution arrived a year after the fiasco, with the quiet and totally unheralded publication of a tiny but phenomenal pamphlet. It was entitled:

Manuscript Said to be
Handwriting

of
William Shakespeare
IDENTIFIED

as
Penmanship of Another Person
An Entirely New Phase
of the

Bacon-Shakespeare Controversy
by

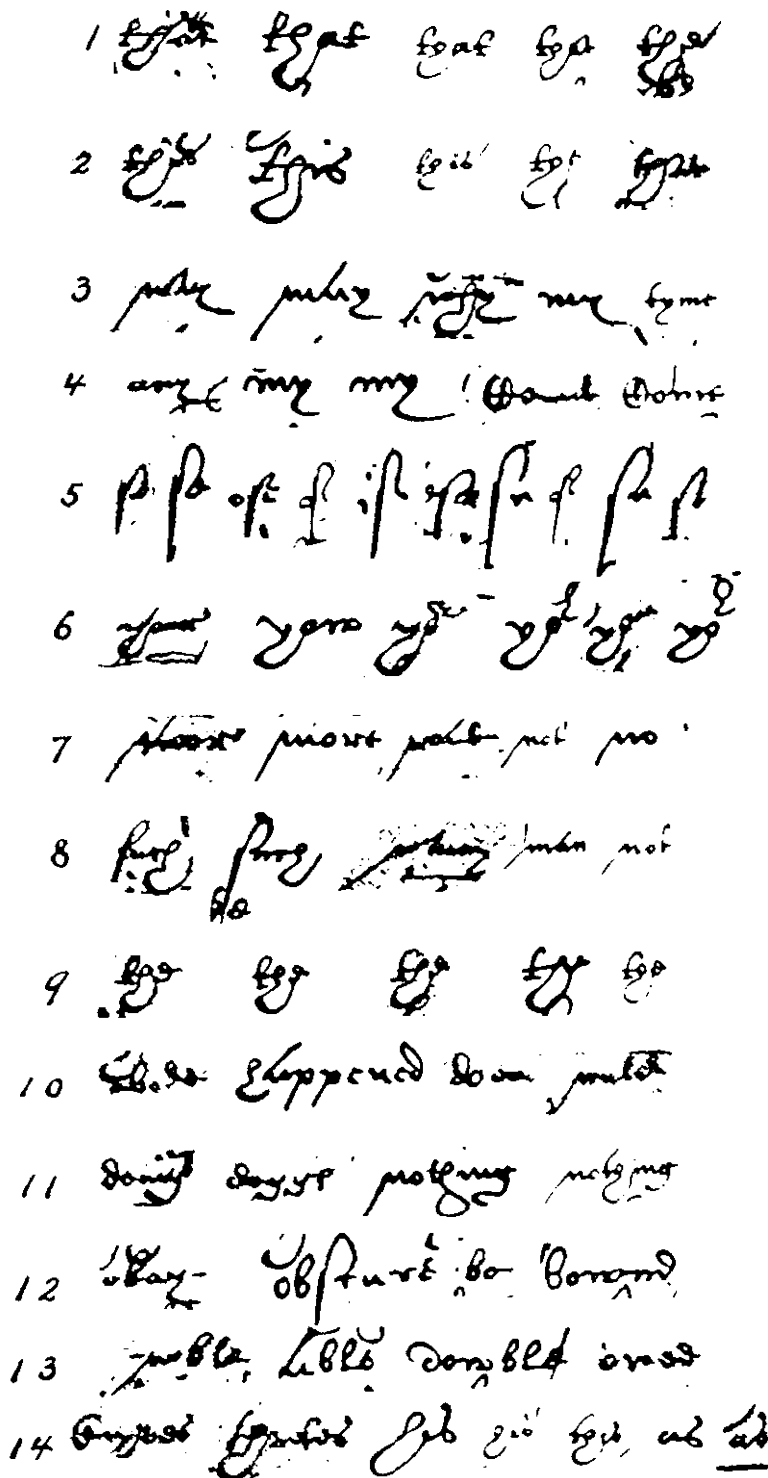
Edwin J. Des Moineaux
Los Angeles, Cal.

1924

The monograph was of a factual-sensational character. But without publicity, nothing happens. Apparently Des Moineaux

published his little discovery himself, sent a few copies to public libraries and to a few friends, and that was it. I discovered the monograph almost by accident in the main New York Library, where it reposed, brittle and unread, bound in a book

with unrelated material. The name Des Moineaux was totally unfamiliar to me. It does not occur in any of the issues of Baconiana, the official Bacon-Shakespeare periodical, nor does he appear to have published anything else on the controversy. His



Shakespeare Hand D specimens have polka dot background, the rest are known to be Bacon.

shape is totally unknown to Baconians as well as to the orthodox Shakespeare scholars.

But what a potential bombshell he produced. His thesis was simply arrived at. Just as Sir Edward Maunde Thompson had endeavored to match Hand D with the autographs of the Stratford gentleman, so Edwin Des Moineaux did something more significant. He compared with Hand D, script written by Francis Bacon during the same period, that of the 1590's. The manuscripts he consulted were *Promus, The Praise of the Worthiest Person, The Praise of the Worthiest Vertue*, and a letter.

He wrote:

The writer has examined scores of specimens of handwriting executed late in the sixteenth and early in the seventeenth centuries, including law script of the period, and the calligraphy of poets, playwrights, philosophers, royalty and other members of the nobility. So far as we have been able to investigate, there is nothing in the penmanship of any contemporary of the two persons under discussion that embodies the distinctive and identical characteristics as those herewith illustrated.

In the following handwriting comparisons from Des Moineaux's pamphlet the specimens with polka dot background are from the Shakespeare Hand D in the Sir Thomas More manuscript, while the specimens with white background are the acknowledged hand of Bacon. It will be seen that the hands are not merely similar but identical, and that identity carries through all letters, syllables, words, even to peculiarities and eccentricities of penmanship.

Des Moineaux comments on the comparisons:

"The words 'that' appearing in four places in the

top line were cut from photographs of four different documents. The identity of the writer of three of the documents is positively known. Compare the peculiar shape and manner of joining the letters "t" and "h" in all of the words in the first and second lines. Note the long upstroke beginning below the line in the words "may" in the third line, and in the words "more," "want," "not" and "no," in line 7, and the words "nothing," in line 11; the singular formation of the letter "a" and the same ending of the letter "y" with a flourish to the right in the words "may," first and second words in line 3. Also the same letter "y" in the words "why" and "my" at the end of line three, and the words "any" and "my" in line 4. It is not necessary to use a magnifying glass to identify the two capital letters "C" in the last two words on line 4 as being written by the same hand.

Line 5 shows ten specimens of the letters "s" and "f" cut from four different documents. Note the peculiar formation of the letter "f" made by two strokes of a pen and imperfectly joined in the centre. The loop, or upper part of the letter "f" is made by an upward and outward stroke terminating with a dot; the perpendicular stem made by a downward stroke shaded at the top is offset a little to the left from the upper part. Scores of specimens of these peculiarly formed letters "s" and "f" are in possession of the writer.

The two specimens of the word "yours" in line 6 show a gracefully flourished letter "y" beginning with a small upstroke curve and

joined to the letter "o" in a similar manner. The resemblance of the last four words in line 6 is most remarkable. The abbreviated words "yours" with the "r" written above the line on which the letters "y" and "o" appear is an unmistakable characteristic of the writer of both documents.

In line 7, attention is again called to the habit of forming the letters "m," "w" and "n" by an upward stroke of the pen commencing below the line. The words "marry," "man" and "not," last three words in line 8, the words "nothing" in line 11, and the word "may," first two words in line 3, afford other examples of this peculiarity in handwriting. The words "such," first and second words in line 8, show examples of the same letter "s" described above, and the same flourishing letter "h"

Line nine contains five specimens of the word of the terminal letter "s" in each word. Reading from left to right the words are: knyves, throtes, his, his, this, as, as. The first two words and the last word in this line were cut from the halftone enlargement of the "Sir Thomas More" manuscript. The third word (his) was cut from a facsimile reproduction of a portion of Bacon's "Promus." The fourth word (his) was cut from a photograph of a portion of an essay by Bacon entitled "The Praise of the Worthiest Vertue." The fifth word (this) was cut from a reproduction of a page of a Bacon manuscript "The Praise of the Worthiest Person." The sixth word (as) was cut from a photograph of an autograph letter signed by Bacon. The last

word in line 14, as stated above, was cut from the "Sir Thomas More" manuscript. Note the graceful contour of the small letter "s" made by a single stroke to the right forming a loop, and an easy, slight curve toward the left, at the top, terminating with a dot. In the words "this," first three words in line 2, are found additional examples of this singularly formed terminal letter "s".

"o" at the same height and in the same manner in each case."

Line 5 contains fourteen specimens of "d." Observes Des Moineaux: "Note the similarity of the back-slanting loop or upper part of each letter, and that the oval or lower loop in almost every case is not connected with the stem."

Line 6 consists of fifteen specimens of a small letter "b."

No matter what letters are cited for comparison, the identities are there.

words in the lower line are from the ms. claimed to be in the hand of Will of Stratford.

Des Moineaux comments:

"Observe that the first two letters of each of the four words in the top line are joined, but the syllable is detached from the other letters, and that the two words "on" are formed by separated letters. The same peculiarities are shown in the first and second words in the lower line. Joining the first two or three letters forming a syllable and leaving that syllable detached from the balance of the word as shown in the words "nobell," "now," "yould" and "yow," and sometimes the last syllable of a word as shown in the words "business" and "woold," is a conspicuous characteristic of the handwriting of Francis Bacon."

And of Hand D!

"The singular and identical form of the detached letter "w" in the words "now," second word in each line, and the word "yow," fourth word in the top line, written by Bacon, and the same peculiarly formed letter "w" in the word "howe," first word in

More Specimens

Letters, and one-syllable Words

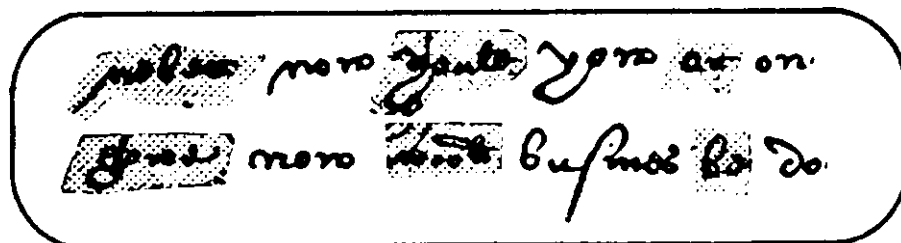
Note that nearly all of the 19 "t's" in lines 1 and 4 have perpendicular stems. "All are crooked at the top," says Des Moineaux, "and crossed by a horizontal line in the centre and at the base in the same manner. "Notice that in the eight "nots" in line 1, the letter "t" is detached, "a peculiarity of the handwriting of Francis Bacon that has been commented upon by noted experts."

The nine examples of "is" in line 2 show a short up-stroke in the "i" and a curious "s" terminated with a knob.

In line 3 it is six of the one and half a dozen of the other, for half the "y's" are Bacon's, half the Unknown's.

Line 4 contains eleven "to's." "The perpendicular stem is crossed and joined to the letter

The following additional specimens were selected by Des Moineaux to show the habit of Bacon and of the Hand D of "forming words with disconnected letters and detached syllables."



Second, fourth and last words of the top line read:

now yow on

Second, fourth and last words in the lower line read:

now business do

The words nobell yould on

and

howe woold be

which are first, third and fifth

the lower line, said to have been written by Will Shakespeare, a separate character in each case, is of special value for analysis.

"This exhibit also supplies further examples of the stereotyped form of Bacon's small letter "b" as shown in the word "nobell," middle letter of the

first word in the first line; first letter in the word "business," fourth word in the second line; and the first letter in the word "be," fifth word in the second line.

Here, except for nob, and almost invariably elsewhere, the writing shows the peculiarity of the separate o, particularly terminally.

Line 5, with typical Baconian breaks, reads:

1 *whether will where will*
 2 *whether will where will*
 3 *whether will where will*
 4 *whether will where will*
 5 *whether will where will*
 6 *whether will where will*
 7 *whether will where will*

One more set of examples to show similarities and identities. The following seven lines show the habit of the writer of Promus and of Hand D of lifting his pen from paper while in the act of writing words, resulting in separated letters and syllables:

The words in line 1 are:

what

when

where will

Bacon liked detached w's. Note that they are of a peculiar shape and sometimes look like a jammed together no.

More detached w's in line 2:

whether

will

who

went

Line 3 reads:

who

while

what

though

No matter where in the word the w occurs, it is segregated.

Line 4 reads:

nobell

nobell

would

obay

now

more

please

means

Line 6 shows remarkable similarity in the words "would." Des Moineaux comments: "The detached initial letter 'w' the disconnected letters 'o' and 'u'; the separated syllable 'ld'; the roundness of the loop in the letter 'l' and the peculiar back-slanting letter 'd' need no further analysis. . . In the word 'woorth,' last word in line 6, the same characteristics are plainly visible and need no elucidation."

The 7th and last line reproduces five additional "w's."

when when

will

well

cowrtly

Now we may begin to understand why editions of the Shakespeare plays published subsequently to Will's death in 1616 continued to be revised and added to (sometimes to the tune of several hundred lines at a time) until Bacon's death, and why no

more additions and revisions were made after 1626.

A Note for students: Take this article to your instructor in Shakespeare and ask him to clarify the situation.

THE AUTHENTIC SIGNATURES OF STRATFORD WILL

The first of the following six signatures is from a conveyance of a house in Blackfriars, London, purchased by Shakspeare, March 10th, 1613. Number two is from a mortgage deed of the same property. Numbers three, four and five are subscribed to Shakspeare's will, executed March 25th, 1616.

W. Shakspeare

William Shakspeare

William Shakspeare

William Shakspeare

William Shakspeare

The above six signatures are all that we have in Shakspeare's handwriting. A seventh signature, not reproduced here, may be a forgery.

Unless, of course, we except Hand D in The Play of Sir Thomas More. But that handwriting is identical with Bacon's.

However, there is one place on earth where it is known manuscripts of Shakespeare did exist: in a portfolio that belonged to Bacon. ∞

APPENDIX III

"OLD ENGLISH EVENING" AT THE MASONIC LODGE

THE MASTER APPEARS

In his little book on "The Immortal Master" Alfred Dodd gives one instance of a vision of Bacon at a Lodge meeting. Dodd had occasional clairvoyance and clairsaudience; and he knew the name and personality of his spirit guide, Helen Duncan. She reminded him once, "You close-tyle your Masonic Lodge but you cannot keep us out. We know all your secrets. I always go to your Lodge with you. Many wives accompany their husbands. We quite enjoy ourselves seeing you at work in your aprons."

"I was invited by Bro. B.J. Herrington to attend The Merchants Lodge on Dec. 8, 1936, at Hope St., Liverpool, to witness the work of the Brethren. It was to be an Old English Evening after Labour. The ceremonial in the Lodge was beautifully conducted, my mind being intent on the procedure which was slightly different to the workings to which I was accustomed, when I was suddenly startled by a slight nudge and I became instantly aware that Helen was standing by me. I heard her whisper, 'Look at the bottom of the room, Alfred.'

"From where I sat as a Past-Master I had an excellent view, not only of the Master's Chair but also a diagonal view, by simply moving my eyes, of the space from the immovable jewels on the floor of the Lodge, the S.W.'s Chair and the Inner Guard of the Door. When I got the focus I distinctly saw a little company of men who looked as though they had walked out of the sixteenth and seventeenth centuries. They wore old-fashioned aprons of various colors and size, gauntlets and collars. They were coming through the door slowly and with dignity, and these 'Ancient Brethren' formed two parallel lines to the Lodge floor in proper processional order.

"And then someone waked between them until he stayed on the edge of the open space and gave the sign of the Degree, as the others had previously done. He wore a Chain of Office, 'the Captain Jewel of the Carcanet'. He was obviously the Grand Master of the Order. The Brethren groupd themselves around him and watched the ceremonial with keen interest. I saw his features clearly at last. The man was Francis Bacon. They seemed to remain there some five or ten minutes. Then the lines reformed. Francis Bacon turned away after giving the sign, walked with quiet dignity, properly escorted, and so, 'like an insubstantial pageant faded', they passed and left not a rack behind.

"This was quite an unexpected incident. My thoughts were on the ceremony. Had it not been for the quiet nudge and Helen's whisper, I would not have looked at the bottom of the Temple. I remember thinking how honoured were the Officers and Brethren of the Merchant Lodge at receiving such distinguished visitors, and how glad I was

that while they were present everything went on perfectly without a hitch. They seemed to be living normal people and the little scene appeared to be quite natural. But such is my engrained scepticism that I should have been tempted to think the day following that it was all a delusion or imagination, save for a further happening which occurred at the ensuing banquet.

"After we had been given 'permission to smoke', and all were busily engaged, my mind suddenly reverted to what I had seen in the Lodge room.. Had I imagined it? Was it an optical illusion? Had I really had a glimpse of some of our Ancient Brethren? Had I heard Helen's voice? Was this done to convince me that she, with others, did attend our Lodge meetings? In any case, I thought, Helen could not speak to me in the present atmosphere, dense with smoke, and the good-humoured noise of many voices. How different from the solemn quietness of the previous ceremonial. Almost coincident with these thoughts I heard her voice murmur softly, 'Oh! I'm here, Alfred. You will see the reason shortly.'

THE NECESSARY EVIDENTIAL MATERIAL

"A few minutes later the W.M. announced a draw for a handsome Christmas Cake, the gift of a Brother, the proceeds to go to Charity: the stewards would wait on the Brethren, who could buy as many tickets as they wished at threepence each. There were about two hundred present. Many bought a half a dozen tickets. As the steward approached me, I heard Helen say, 'Ask for number 33, Alfred.' When he arrived I bought one only, number 33.

"The duplicates were then put into a hat and well mixed and not a little excitement, for the cake was a handsome one valued at thirty shillings. The W.M. then lifted the hat high into the air, above his head, put in his other hand, pulled out a ticket, and held it aloft without looking at it. It so chanced I was sitting on the cross-table near him, and the printed side of the ticket faced the brethren; so I saw the number before the W.M. looked at it to announce the winner. Then came the request, 'Will the Brother who holds the duplicate number 33 please step this way?'

"So the cake became mine, the only time I have won anything in a draw. Is it not extremely significant that the numerical signature of Francis Bacon is 33, and that the highest Degree in Freemasonry is 33, and that I was definitely told to obtain the ticket numbered 33?

"These double incidents greatly impressed me. What I had seen and heard in the Lodge were obviously not tricks of the imagination. The banquet-item seemed to be given as a test to prove Helen's presence to me, and that she was positively in the Lodge when she called my attention to Francis Bacon and his friends. It demonstrated his continued interest in the Ethical System he had created; the truth that he wrote to his Elizabethan Brethren, 'My Spirit is thine, the Better Part of me' (Shakespeare Sonnets, 150-lxxiv), the secret mes-

sage enfolded in the Sonnet being even more direct: 'My Spirit is in the Lodge.' It seems to me that the two incidents stand or fall together. And the direct evidence which constitutes proof is the concrete fact that I still hold the duplicate number 33, that won the Christmas cake.

"At the next weekly seance circle I asked Helen whether the W.M.'s hand was forced to take 33 in the same way that an expert conjurer can force a card?

"'Oh, sometimes we can see a little ahead, being in a fourth-dimensional world,' she replied. 'We see what is likely to come just as a bird in the air can see more than the rower in the boat. He sees only the sides of the river and the past route over which he has travelled. The bird sees the river banks, the stream he has traversed, and the immediate future which is hidden from him by sundry twinings of the river bed. I saw that 33 would win the cake. That is all I can tell you.'

APPENDIX III

What Americans United Is

Americans United is a nonprofit, nonsectarian, nonpartisan educational organization founded in 1947. Its national headquarters is in Silver Spring, Maryland, minutes from Capitol Hill and The White House. Its single purpose is to maintain the American principle of separation of church and state by which the U.S. Constitution and the state constitutions guarantee religious liberty to all the people and churches of this republic. It is supported by the voluntary gifts of more than 120,000 members and subscribers to CHURCH & STATE, its monthly magazine, and more than 3,000 churches, representing 31 denominations. It works with fraternal and civic groups concerned with preserving religious liberty in our nation. Americans United has 120 local chapters in cities across the nation, with metropolitan offices in St. Louis and Los Angeles.

What Americans United Does

Staff members of Americans United provide expert testimony at legislative hearings, both congressional and state, when threats to religious freedom arise. They appear on television and radio, and at countless public meetings, to increase awareness of the importance of church-state separation, and call attention to the threats which violations of this principle pose to the values and institutions we hold most dear. The staff provides research and guidance to hundreds of volunteers in every state and most cities in our nation as they deal with religious liberty issues in their local communities.

Americans United produces and publishes a

wide variety of informative books, pamphlets, brochures and films on the vital church-state issues. CHURCH & STATE magazine is the nation's only periodical dealing solely with the field of church-state relations, just as Americans United is the only organization which has the preservation of the "wall of separation between church and state" as its sole function.

The legal department of Americans United sponsors lawsuits throughout the country, seeking to preserve church-state separation. Between 1971 and 1975 Americans United won eleven cases before the Supreme Court of the United States, thus substantially curtailing the use of tax dollars for sectarian institutions. Our attorneys are in the courts at the present time (1976) seeking to halt the teaching of Transcendental Meditation, a disguised version of the Hindu religion, in the public schools at taxpayers' expense. We have also filed suit to stop public utilities from making contributions to religious institutions at the expense of their ratepayers. Church-state legal problems are becoming more complex since religious groups are utilizing increasingly sophisticated devices to force taxpayers to support their institutions. Whatever form these attempts to subsidize sectarian institutions takes, our legal department will be there to oppose such schemes.

The Current Problems

In many states and in Congress, special interest lobbyists are continuing to press for legislation to impose the costs of sectarian private schools upon all citizens through taxation. Parochialism has become a national political issue of the gravest import. In some areas

public schools are being starved as their funds are increasingly diverted to parochial schools. Recent national administrations and many leaders of both political parties have tended to cater to parochial school lobbyists with promises of further government aid, while the overburdened taxpayer is threatened with larger and ever larger taxes for religion.

Americans United is working full time in all the states and on the national scene to preserve the religious freedom of all citizens and the independence of all churches and their institutions from the state control which will inevitably accompany state financial support. Once church schools and colleges become dependent upon public aid, they may awaken one day to find state officials in charge and their religious mission in jeopardy.

Who's Who at Americans United

Among the founders of Americans United were representatives of every major religious group in America, including the highest elected officials of three major Protestant bodies, Baptist, Methodist and Presbyterian. Other founders include United States Senators and Congressmen, college presidents and professors, religious and secular editors, and leaders in public education. Since its founding, these and other men and women of like stature have continued to guide the destiny of Americans United.

The current President of Americans United is Dr. Jimmy R. Allen of San Antonio, Texas. The national staff and employees of Americans United, numbering about 25 persons, are led by Andrew Leigh Gunn, executive director. Mr. Gunn was a prominent United Methodist clergyman before coming to Americans United.

What Can You Do?

If you support the cause of religious freedom, if you oppose the coerced support of any church or its institutions and believe that "public funds should be used for public institutions only," then you should become a part of this movement by sending your contribution of \$10 (limited income membership \$5; students \$2.50). This donation includes a year's subscription to CHURCH & STATE magazine. It will also help Americans United's vigorous nationwide program of organization, education and litigation in defense of church-state separation and the values and institutions which are dependent upon this arrangement in our society. As the U.S. Supreme Court has said, "We have staked our very existence as a nation on the belief that separation of church and state is good for the church and good for the state." If you agree, you owe it to yourself to join us today.



Americans United

8120 FENTON STREET, SILVER SPRING, MARYLAND 20910

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